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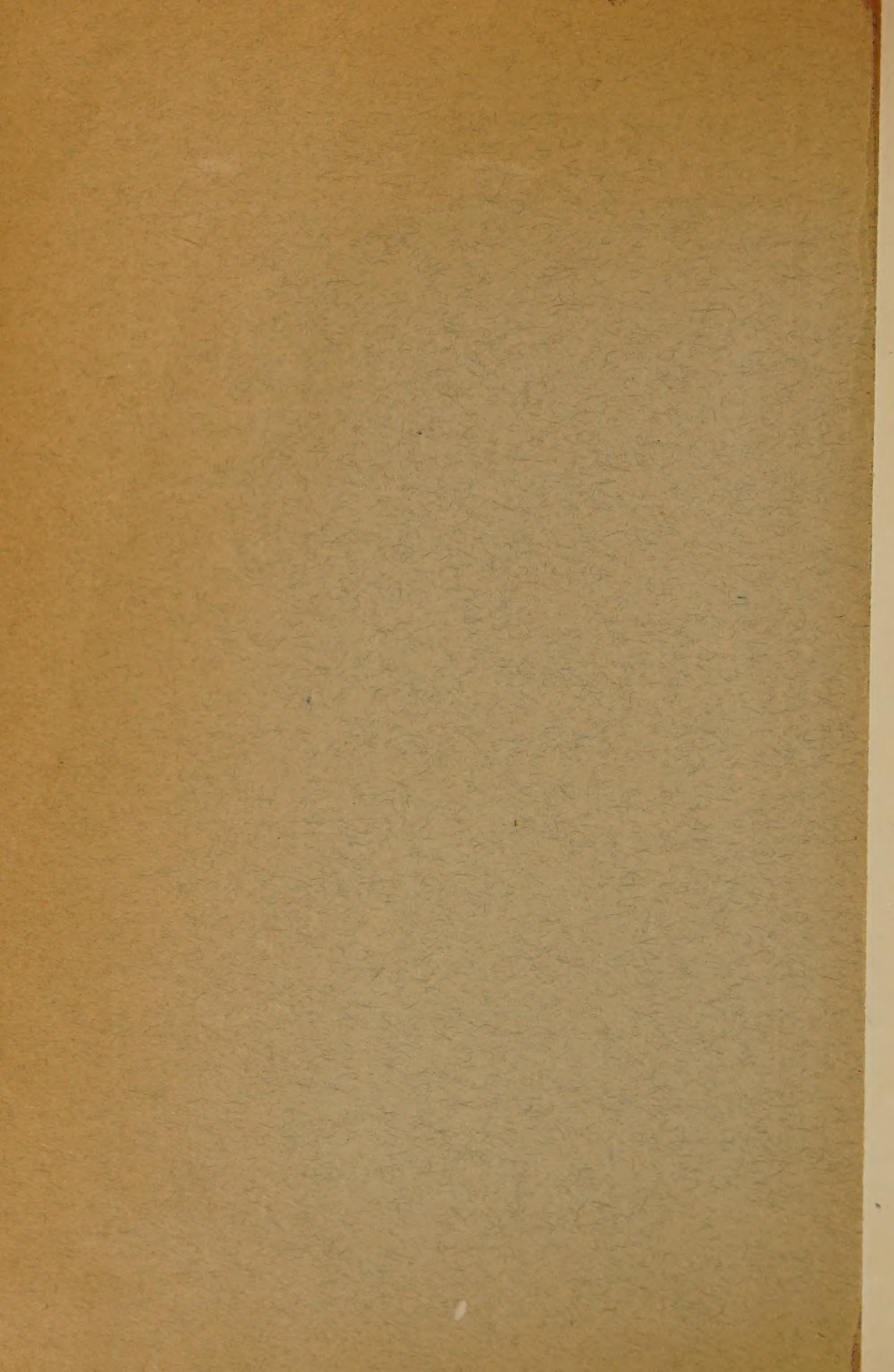
# *The Australasian Catholic Record*

*For Clergy  
and Religious*

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*The Official Organ for communications issued by the  
Apostolic Delegate to Australasia*





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# THE AUSTRALASIAN Catholic Record

FOR CLERGY  
AND RELIGIOUS.



Editor: REV. E. J. O'DONNELL, D.D.,  
St. Columba's College, Springwood.  
Manager: REV. C. NOLAN,  
St. Patrick's College, Manly.

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Apostolic Delegate to Australasia.*

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Queries relating to S. Scripture, Moral Theology, Canon Law, Liturgy, or any subject of professional interest, are cordially invited.

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# The Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

*"Pro Ecclesia Dei." St. Augustine.*

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# Official Documents

## PAPAL ACTS.

### SOLEMN CANONIZATION

*of Blessed Mary of St. Euphrasia Pelletier, Professed Nun of the Order of Our Lady of Charity and Foundress of the Institute of the Good Shepherd, also of Blessed Gemma Galgani, Virgin of Lucca, in the Vatican Basilica, the second day of the month of May, Feast of the Ascension of our Lord Jesus Christ, in the year 1940.*

To the postulation *instante* made through the Advocate of the Sacred Consistory, Agosto Milani, by the Most Eminent Father and Lord, Carlo Salotti, Cardinal Prefect of the Sacred Congregation of Rites, the Right Reverend Antonio Bacci, Secretary for Letters to Princes, made answer, in the name of His Holiness, as follows:

I. Your urgent petition on behalf of the canonization of the blessed virgins, Mary of St. Euphrasia Pelletier and Gemma Galgani, is full of moving eloquence and has made the August Pontiff very desirous to accede to a wish which all share in common with you. Indeed, the said virgins in the course of their lives were splendid models of evangelical virtue, and God Himself has clearly testified to the sublimity of that virtue by working miracles at their intercession. Moreover, their wonderful lives and deeds of sanctity—such as are never wanting in the Church—embody an important lesson for the whole world, and it is this. Through the course of ages the attempts of wicked men have often pressed hard to destroy the divine work of Jesus Christ on earth; at times Catholic faith has weakened under attack, and morals have, through negligence of the Gospel laws, sadly decayed; but in the Church of God, the glory of sanctity, shining like a heavenly light before wanderers, has never failed, and no century has been without the fame of Christian virtue. Sanctity is really a note with which the Divine Redeemer wished to mark His pure Spouse throughout every age, so that all who look upon her, with unprejudiced minds, may recognise and venerate God's handiwork.

All this inclines the heart of the Holy Father to assent to your request, and that the more so, because of the hope that these holy virgins, once their cultus is increased and solemnly consecrated, will obtain from God heavenly helps and consolations for the human race now so storm-tossed and afflicted by enormous present ills and fearful



prospects. But, before the Supreme Pontiff pronounces His unchangeable decree, He desires to call upon the whole Court of heaven and asks you all to send up your supplications to the Saints, that more abundant light from on high may shine on His mind.

After the chanting of the Litanies of the Saints and the second postulation *instantius*, the same Right Reverend Prelate answered:

II. Before the August Pontiff grants your repeated request, He desires that all those things be most religiously observed, which, according to the traditional custom and institution of the Roman Church, are usually carried out in matters of great moment such as this. He wishes, therefore, to delay His decretorial sentence for a little while, till still greater lights be implored by all for His mind, by reciting the usual hymn of the Holy Ghost.

Hereupon, His Holiness intoned the hymn *Veni Creator*, which was followed by the corresponding prayer. Then the third postulation made *instantissime* received this reply:

From "the one chair founded upon Peter by the voice of the Lord" (St. Cyprian, Ep. 43, 5), you are about to hear a sentence, which in the very court of heaven, according to the promises of Jesus Christ, will receive sure ratification. Bow your heads, therefore, in veneration; and as the star-set vaults of St. Peter's Basilica are aflame with countless lights, so may Catholic faith shine in your minds, Christian charity be aglow, and piety towards those holy virgins arise within you. By their powerful intercession, as they stand in the splendid light of the sanctity now to be proclaimed, may there descend upon us, upon our affairs, upon the whole family of men, troubled by so many hostilities and anxieties, a plentiful effusion of divine grace.

While all stood, our Most Holy Lord, sitting in Cathedra, and wearing the mitre, made the following solemn pronouncement:

For the honour of the Holy and Undivided Trinity, for the exaltation of the Catholic Faith and the increase of the Christian religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul and by Our own authority, after mature deliberation and frequent petition for divine help, as also with the counsel of Our Venerable Brethren the Cardinals, Patriarchs, Archbishops and Bishops present in the City, We decree and define the Blessed Mary of St. Euphrasia Pelletier and Gemma Galgani to be Saints, and We enroll them on the Catalogue of the Saints; ordaining that their memory be



piously and devoutly kept amongst holy Virgins not Martyrs on their respective days, that is, the twenty-fourth day of April for Blessed Mary of St. Euphrasia Pelletier, and the eleventh day of April for Blessed Gemma Galgani. In the name of the Father and of the Son and of the Holy Ghost. Amen.

In the Solemn Papal Mass, after the Gospel this was:

THE HOMILY OF HIS HOLINESS.

*Venerable Brethren, Beloved Children,*

The troubles with which We are surrounded on every side are many, but the sacred solemnities which We are celebrating to-day not only bring celestial comfort to Our and your souls, but also sharpen and increase Our hope of attaining the happiness of heaven. In the words of Our Predecessor, Leo the Great, "Christ's Ascension is our promotion, and whither the glory of the Head has preceded, thither also the hope of the body is called. . . . . For to-day we are not only established possessors of Paradise, but in Christ we have even penetrated the high courts of heaven, gaining more by the ineffable grace of Christ than we had lost by the envy of the devil. The poisonous enemy, indeed, cast men out of the happiness of their first home, but the Son of God has made them one body with Himself and placed them at the right hand of His Father" (Sermon 73, De Ascens. Dom.).

Nevertheless, as you well know, in order to attain, in heaven, that eternal glory which the Divine Redeemer purchased for us, it is absolutely necessary for us, while on earth, to follow in His holy footsteps. The palm of victory is fed by Christian virtues; and, as the Apostle Paul teaches us: "No one shall be crowned, unless he shall have striven lawfully" (2 Tim. 2, 5).

If, at some times particularly, the way to heaven seems narrow and rough, and courage and strength fail as we look up at our arduous goal, let us remember, Venerable Brethren and Beloved Children, that divine aid shall never be wanting to those who ask humbly and confidently; let us also turn the eyes of our minds to those who, before obtaining the heavenly felicity which they now enjoy, passed through difficulties and struggles not a few in the arena of this mortal life, and, with the assistance of divine grace, happily overcame them.

To-day, in a particular way, two citizens of heaven are set before us for consideration and imitation. They are the two whom We have just had the happiness of decorating with the laurels of sainthood

within this majestic temple of St. Peter, namely, Mary of St. Euphrasia Pelletier and Gemma Galgani. Both of them were virgins, white with that sweet heavenly virtue which "makes mortals rivals of the angels" (S. Chrys. *De Virginitate*, c. 11), and which has such an attractive power over all, even over wicked hearts, that it seems to lift them up, pull, and, as it were, captivate them by its fascination. Both were so much aglow with divine charity, that they not only offered themselves to the Eternal Majesty as victims of expiation for the crimes, so numerous and so great, of men, but also strove to set others—as many as possible—on fire with the flame of celestial love. Likewise, both kept those ornaments of the soul carefully hedged round with the thorns of penance and never ceased, throughout the whole course of life, to nourish them with the sap derived from studious devotion to the practice of prayer.

If, however, we desire to study and set forth for imitation some special merit of virtue in each of these virgins, as a distinctive note of her sanctity, in the one, namely, Mary of St. Euphrasia Pelletier, we can admire Christian fortitude and greatness of soul. This enabled her in the midst of the fearful tempest, which then swept over her native country, to surmount all difficulties victoriously and perform signal deeds for the glory of God and the salvation of souls. One of her achievements in particular we do not wish to pass over in silence. Seeing with grief countless girls miserably straying along the devious paths of vice, she mercifully opened for them a refuge of virtue and an asylum of penance. There they might not only renew their virtue and re-make their lives, but even take up the practice of evangelical perfection. Certainly, if we consider all that this great woman did, with little or no human help, we can clearly see that a natural greatness of soul, if placed at the service not of earthly purposes but of a heavenly programme, grows to an immensity, so that, relying on the help of God, it is capable of everything.

The second virgin, whose name is an omen, is deservedly called a "Flower of our Lord's Passion." Her whole life "was hidden with Christ in God" (Col. 3, 3). So ardent was the love which burned in her for the Divine Redeemer on the Cross, that she found nothing more agreeable, nothing sweeter than to withdraw far from the noise of human affairs and meditate on the sacred wounds of Jesus Christ. In this way she experienced in herself that saying of the Apostle: "I live, now not I, but Christ liveth in me" (Gal. 2, 20). "He who sets



the humble on high" lavished gifts and graces of a truly wonderful kind on the virgin of Lucca. One is particularly noteworthy, namely, that any person looking on her maidenly face and virginal eyes saw such a living image of innocence, that he could not escape the sweetness of an impression that detached him from earthly things and, as it were, pulled him to the things of heaven. Hence it not rarely happened that licentious men were, at the mere sight of Gemma, struck by a sudden light, moved by a grace from above, and stimulated to a virtuous Christian life.

How far this age of ours, Venerable Brethren, is removed in spirit and practice from the holy lives of these two virgins! Indeed, it is not the things above that so many seek to-day, but they feverishly rush after the things of earth. Instead of trying by penance and labours patiently endured to atone for their sins and cleanse their souls, they long for immoderate pleasures, setting no bounds to their earthly desires, yea, often plunging into them without any thought of their heavenly home. Besides, ambition for human greatness and for power, joined to the rejection of God's law, has sometimes so vitiated public life, that the precepts of truth and charity are blindly set aside and even the bonds of international relations and the limits of justice are violated. The result is, as you well know, the present lamentable war, through which peoples very dear to Us have already experienced eight months of misery and fraternal slaughter; through which incalculable riches have been swallowed up and wide regions laid waste with sword and fire; through which many driven abroad lament the loss of their dear native land; through which innocent children have been bereft of their parents; through which fathers and mothers have been left mourning their dead children.

Therefore, turning our eyes from these terrible things towards heaven above, we solemnly venerate this day our Saviour ascending to the place of His glory. As we desire to follow in His footsteps, so let us join together in beseeching these holy virgins, who are already happy participants in the glory of heaven, to look kindly upon us exiles. We ask them to use their power in obtaining grace for us, as we struggle to climb the upward way of Christian virtue, so that their intercession may bring us into their company in our eternal home. We also beg of them to obtain for all nations and peoples the grace to be mindful of their common Father and Creator, that, with this remembrance, those who are estranged by hostilities may be united, those who

are kept apart by hatred may be joined in concord, and those who stand in the opposing camps of war may at long last make and establish peace once more.—Amen.

### DISCOURSE

*delivered by our Holy Father Pius XII, in the Basilica of Santa Maria sopra Minerva, May 5, 1940, after a solemn sacred function in honour of St. Francis of Assisi and Saint Catherine of Siena, chief Patrons of Italy.*

Many times, in centuries not far removed from us, it was an admirable sight and one entirely worthy of the universal apostolic pater-nity of the Pope, to see, in this temple of Santa Maria Sopra Minerva, the Successors of St. Peter, Our Predecessors, come here with a solemn cortege for the celebration of the divine mysteries in the sweet feast of the Annunciation. On those occasions the Popes honoured with loving hand the public distribution of monastic and nuptial dowries to a number of poor girls, thus showing their esteem for virginity consecrated to God and for that honourable maternity which founds families and watches, together with the angels of heaven, over snow-white cradles in which human angels nestle. As We recall this joyful historic memory, Our soul exults in the midst of Our beloved people standing devoutly around; and in the vision of the past, beautiful with the light of other days, We see in the present the renewed splendour of this altar, under which repose the venerated remains of a heroic virgin, who was a spouse of Christ, a paladin of the Church, a mother of her people, an angel of peace to that family, which is Italy. Our festival to-day is really crowned with the new light of a double aureola. Before Our gaze, side by side with the heroic virgin, a poor man raises his head. His tunic is of coarse cloth, his cincture is a cord, his appearance is seraphic, his hands and feet are marked with stigmata, his eyes look upon heaven, upon the mountains and the valleys, upon the winding rivers and the wide seas. In his love and in his salute he embraces the lamb and the wolf, the fortunate and the unfortunate, fellow-countrymen and foreigners. These, o Italy, are your Patrons before God, Who has privileged you above all the shores of the Mediterranean and of the Oceans by establishing within you, through the wondrous history of a valorous people unconscious of this divine counsel, the See and peaceful empire of the universal Shepherd who rules the souls redeemed by the blood of Christ. Catherine and Francis, under the kind eye of God, keep watch over Rome and Italy, because the



love which they showed here below, in life and work, is not quenched in heaven, but glows afresh in the imperishable love of God.

The charity which does not fall short in its duty towards God and man and which directs the mind and actions of man towards God is nothing else but religion. The more it goes up to heaven and adores, so much the more does it come down to the company of men, expansive and great with light and with warmth, like the rays that emanate from the sun. Surely at Siena a sunlight was Catherine, as at Assisi a sunlight was Francis. Their rays were light and warmth not only throughout Umbria and Tuscany but throughout the lands and skies of Italy, yea, even beyond the Alps and the Seas. These were two giant souls in frail bodies. What a virile soul the virgin of Siena was! What a chivalrous soul was the young man of Assisi! They were equal and yet very different. This is really the boast of sanctity that it makes its heroes all the same in the ardour and fire of their spirit, but at the same time sanctity is a mighty shaping force which possesses the art of producing great diversity in the ways and the works by which good—one and the same good—is done. Sanctity makes one of its ministers more ready to deal with the humble, while it makes the other more ready to deal with the great. The man of Assisi puts on dark drugget as the Patriarch of the Franciscan militia; the virgin of Siena wears her white tunic under the black Dominican mantle.

The Dominican mantle and the Franciscan drugget were long ago seen in the streets of the eternal City. In the persons of Dominic and Francis they embraced each other in a clasp of eternal friendship. To-day they meet in the shadow of this glorious temple, before the tomb of St. Catherine of Siena, and they are fraternally united in doing honour here in Rome to the two chief heavenly Patrons of Italy. Although the sacred remains of Dominic and Francis are far away, the sons of both Patriarchs are here. From their lips one voice is heard making a single choir to sound forth the names of Francis and Catherine and bind them together in the same praise and invocation. Evidently the time which separates the two saints is no dividing wall or even appreciable distance, for one holy idea joins them together, the idea of struggle and of peace for Christ, for the Church, and for Italy.

In Catherine God made woman great and operative; in Francis His Divine Majesty made man great and operative. In them the Creator, with touches of divine and supreme artistry, sublimated the radical greatness of the human family. Both of them He crowned with the

seal of ineffable stigmata of Passion. In Francis the stigmata were open to the eye; in Catherine, while she lived, they were invisible. This common privilege goes to show that even under the veil of the flesh the life and labour of love is lived and wrought in the same pain. This is the mystery of the life and work of the saints, of the heroes and heroines of Christ. They sublimate themselves in love in order to plunge themselves in pain, which is imitation of Christ, compassion for the unfortunate, sacrifice and holocaust of self for their regeneration and reconciliation, restoration of morals, healing of ills, struggle for good and for peace, victory and triumph of truth in justice and in charity amongst brothers and amongst peoples. The pain of the Saints is not a pain which stifles or extinguishes the smile upon their lips, nor the kindness of their words, nor the surge of tenderness and the ardour of courage within their hearts. Is not this, perhaps, the joy of Paul in his troubles and tribulations? *Superabundo gaudio in omni tribulatione nostra* (2 Cor. 7, 4).

Catherine was born with the heart of a woman and the ardour of a martyr, with a generous mind and a virile soul. In her you see a shining example of what a valiant woman can do in troubled times. If from beneath this altar she were to stand alive before us, you should hear from her better than from her wonderful letters the burning and yet meek impulse of an apostolic zeal vibrant in the voice of a virgin who knows no native country but heaven and into a heaven would have wished to see her native country here below transformed. The Church of Christ, she writes, is a glorious garden which God sets His labourers to cultivate and those labourers we all are. Labourers, surely, in their way, all faithful Christians are, for they must labour with humble and holy prayers, with true obedience and reverence for Holy Church; labourers, in another way, are those placed as ministers of the holy Sacraments to feed and nourish believers spiritually; in yet a third way labourers are those who serve the Church faithfully with their goods and persons for its increase and exaltation, "bravely exerting themselves with true and holy intention for the sweet spouse of Christ. This (says the virgin of Siena) is the sweetest exertion and more useful than any other exertion in the world" (Letters, III, pp. 95-96). Everything is sweet for Catherine; she sweetens the cross and death, heaven and earth. In this service of the Church you well understand, beloved children, how Catherine is a forerunner of our own times, with an action which amplifies the Catholic soul and sets every Catholic beside



the ministers of faith, subject to them but co-operating with them in the spread and defence of truth and in the moral and social restoration of civil life. "Now is the time of new martyrs," she exclaimed, "because in serving the Church and the Vicar of Christ, you serve . . . Christ" (IV. pp. 346-347). And the heroic virgin of Siena, strengthened by the vision and the command of her sweet Jesus, fought for the Church and for the Vicar of Christ. She was another Debora sent to deliver her people; she was another Judith but without a sword. If for her the Church was the garden of Christians, it was also the Lord's vineyard in which we ought to tend the vine of our own soul and our neighbour's vine (IV, p. 175), which is that of our brothers in blood, in home, and in country. Amongst her own, in this sense, she felt herself a daughter, a sister, a mother, by affection, by compassion, by helpfulness.

The tale of her labours is told very fully by the virginal lilies of her heart and the fire of charity with which she burned for God and her neighbour. In the short span of her thirty-three years what did this angelic virgin of Italy not do! From her work you will understand the character and sadness of her time. The See of Peter was in exile from Rome, and the widowed City itself was a prey to factions; for the Italian municipalities of those days were split into fiercely warring parties, Guelph and Ghibelline. In the action of this valiant woman there shines forth all that is true, all that is honourable, all that is just, all that is holy, all that is lovable, all that is of fair fame, all that is virtuous and praiseworthy and orderly (Phil. 4, 8). To her belongs the great glory of having brought the Pontiff back to Rome, an undertaking for which the most sweet minstrel of the Italian lyre in his century proved unequal. For Pope Urban VI Catherine was Mathilde of Canossa reborn. With letters to queens, princes, municipalities, she kept Italy faithful to him, humiliating his rival with her lavish praise of the victory won at Marino by the army of Alberico da Balbiano.

It was at Rome that this heroic woman died. She died in the seventh lustre of her years which were so full of ardent life. She died in the midst of a spiritual family stricken with grief, with her own mother beside her in tears. A memorable and sublime spectacle was witnessed in that hour of Catherine's birth not for earth but for heaven! She died praying for the Pope and for the Church—that Church which is the divine guardian of the faith and of the glory of Italy. In the tranquillity of death, awaiting the resurrection of renewal to a life more

splendid and never ending We contemplate her under the altar and We invoke her powerful name for the protection not only of Rome, but of all Italy.

Beside this holy heroine of Siena it is becoming to invoke the holy hero of Assisi: Francis the chevalier enamoured of the poverty of Christ, ambitious for heaven, which is his, father of the sacred legions or friends of the people, resuscitator of that charity which spreads peace in the midst of men and of families. Without doubt Francis, in times not less sad, was the forerunner of Catherine. Like her, he was for Italy a dawn of spiritual and peaceful renewal. Standing like a stripped athlete in the midst of men hungry for gold, with a heart wider than human misery, scorner of every kind of scorn, he had nevertheless been the gayest of gilded youth, a prodigal lover of luxury, the player and singer of troubadour songs, a would-be soldier made prisoner at Perugia, struck down by God on his way to Apulia to rise up a vessel of election destined to carry the name of Christ amongst the peoples and the nations.

His love of the poor and the infirm made him the poorest of the poor, because in the poor he contemplated the image of Christ, since in this great valley of humanity the lowly and the poor are much more numerous than the great and the fortunate, just as the valleys and the plains are more numerous than the mountains on the face of the earth. In the presence of his harsh father he contracted that mystic marriage with poverty, walking with her on the uphill path of life, joyous and laborious, to the mountain of crucified nakedness imprinted in his flesh. Such a self-stripping of earthly goods even to nakedness placed him above honours and contempt, above comforts and discomforts, above all that the world calls good things, and bad things, giving him that wealth of spirit, which having nothing has everything, because it desires nothing, or to speak more accurately, desires nothing, because in its nothing it finds everything, having laid aside every desire here below in order to place its whole desire in the heavenly Father Who feeds the birds of the air and clothes the lilies of the field.

The poverello of Assisi, covered with a drugget tunic embroidered with glorious patches received from a ragged beggar instead of his own rich garments, raised aloft, here in Rome, on the threshold of the ancient Basilica of the Prince of the Apostles, the banner of poverty, torn but all the more beautiful. He opened up a new path to the champions of sanctity and virtue, to those who would control human



passions, to those who would appease civic discords, to those who would restore family and social life, to those who would renew public peace and tranquillity. How many followed in his footsteps! How many gathered under the rush mats of his cabins at the Portiuncula! How many virgins together with Clare of Assisi were his disciples! How many Friars Minor and Tertiaries have looked to him!

Rome saw Francis many times as a pilgrim in her streets; she saw him prostrate before the Pontiff who approved his Rule; she saw him embracing Dominic; and she saw both of these saints venerating as their Mother the Holy Roman Church, brothers in serving that Church, in propagating that Church, in defending that Church, as they were brothers in following the first counsel of Christ.

The poverty of Christ does not make the heart small, it neither hampers nor quenches the ardour of a generous soul, but it lightens the burden of the journey, adds wings to the feet, inflames zeal to enkindle in every land that fire which the Redeemer came to bring here below. Thus the love of Christ draws Francis from his Thebaid, makes him a herald of the Gospel, an apostle and maker of apostles, a peacemaker, and father of mystic knights pledged to promote peace and good. He became the announcer of the kingdom of heaven in Umbria, in Italy, in Europe, in the universe. His word resounded in Assisi, in the valley of Spoleto, throughout the provinces of Italy. His feet left their prints on the roads of Spain, on the soil of Egypt, of Syria, and of Palestine, beyond the Adriatic. His voice was heard by peoples of different tongues and customs, by the Sultan of the Nile, by the birds of the forest. His burning heart beat for all the creatures of God, and for him the names of brother and sister belonged also to the sun, the moon, the stars, wind, water, fire, and our mother earth.

Although, as Herald of the Great King, he sent forth from his general Chapters his beloved friars to go far and wide as missionaries throughout Europe and Africa, none the less did he love his own country with a strong love. Here in Italy God had given him his sweet native place, on this side and that side of the Appenines he often pilgrimed, scattering with the word of faith and the example of virtue the perfume of that wonderful sanctity so courteous, so joyful, so full of love for God and nature, so ardently afire with the meekness and peace of Christ. Really he himself and his sons made Italy the land of Francis. In this land so devoted to him the cord of St. Francis has

encircled pontiffs and kings, rich and poor, fortunate and unfortunate, families and individuals of every condition and age.

Invoke therefore, o Romans, invoke, o beloved children of Italy, Francis of Assisi and with him Catherine of Siena as your Patrons before God. At the feet of many heroes of sanctity you already bow down in prayer, in supplication, in thanksgiving, in praise, and your devotion and piety, which is most fervent and filial of all when it goes to the Queen of saints, ascends to heaven not less pleasing to her than to her divine Son, the glorifier of the saints. But God, Who has made the variety of stars in the firmament, sometimes exalts, in the array of His heroes, souls specially fashioned by Him for great things. He prepares them for the storms of the times, makes them portents in their own age and in the centuries, mirrors of virtue and labour, models and stimulating influences for posterity, in the sad and glad vicissitudes of civil life. He sets them to renew themselves, as it were, and re-affirm themselves in doing good to their own in family life, in ecclesiastical life, in the civic life of their native land. Such heroic souls We see in Catherine and in Francis. Although, indeed, the great woman whom we venerate and exalt here did not cross the seas like Francis, nor go amongst barbarians and infidels, nevertheless she had a heart no less brave than the man of Assisi. She also, in her efforts for Christian peace in Italy, in her zeal for the cause of the Church and the Papacy, suffered and worked for the honour of her native country and the universal good of the nations. Catherine and Francis are two shining glories of Italy. In them, even more than in chivalrous virtues, arts, letters and sciences, the Italian name triumphs. They knew how to bind together in one love their brethren and God, and never to disjoin the service of God and the service of their brethren.

Admire, therefore, dear children, these two heroes of Italian stamp whom faith raises to heaven. From there they are invoked as benign and powerful protectors of the Italian people so near to the chair of Peter. This hour, beloved children, is an hour of prayer for you, for all, great and small, fortunate and unfortunate, for the world, for Italy. It is an hour to pray and invoke the patronage and help of the saints. The tempest of war released from the depths of passions and human egoisms is sweeping noble nations into deplorable hostilities on land, on sea, and in the air. It rumbles dark and threatening beyond the barriers of the Alps. Meanwhile, God, Lord of the universe, on Whom empires depend, and Who alone lifts up and casts down thrones

and makes the plans of peoples vain—He, the God of heaven, looks down to see if there be a man who meditates on such awful ruins and in pity sets his hand to that justice which brings back peace. With that God, Who chiefly shows His power by pardoning, We implore the intercession of our two great Protectors, Catherine and Francis, Guardians and Defenders of Italy.

O Jesus, omnipotent Word, King of the ages, when Thou didst distribute the nations on the earth and separate out the children of Adam, when Thou didst fix the boundaries of peoples, Thou didst choose within the confines of Italy the holy place in which Thy Vicar has his See. Look, therefore, with benignity upon this people and this land of Thy predilection, bathed with the blood of the Princes of the Apostles and of so many martyrs, consecrated by the virtues and the labours of so many of Thy Vicars, Bishops, Priests, Virgins and good and faithful Servants. Here faith in Thee always shone undefiled; it sanctified the hiding-places of Thy believers; it purified the temples of the false gods; it raised golden basilicas from sea to sea. Here Thy people have gathered round Thy altars unmindful of differences, anxiously seeking concord. Here too this same people implores Thee, o Divine King of the nations, to strengthen with Thy grace and Thy favour the intercession which in a particular way we confide, beside Thy throne of benignity and mercy, to Thy two great servants, Francis and Catherine. Hear, o Jesus, our prayer, which by their hands we present to Thee. Thou didst love them, Thou didst make them great and powerful; Thou also lovest us, who humbly pray to Thee; and Thy infinite love holds Thee present on this altar, as food and drink for us, pilgrims towards heaven, in a valley of miseries, of fears and of perils. By the heavenly patronage of Thy glorious Servants, let Thy grace, Thy pardon, Thy munificence, Thy peace triumph in us! Triumph, o great God, in us, in our families, in all the lands of Italy, in the plains and in the mountains, in palaces and cabins, in cloisters and in offices, in youth and in old age, in the dawns and in the twilights of life. Triumph in the world, o God of armies, and make to return that peace which Thy heart grants to Italy, that peace which Thou didst leave to Thy Apostles and which We invoke on all men—make that peace, o Lord, to return in the midst of peoples and nations, which forgetfulness of Thy love separates, which rancour poisons, which passion for vengeance inflames. O Jesus, dispel the tempest of death which afflicts humanity redeemed by Thee; make one sole sheepfold of peace for all Thy lambs,



faithful and straying. Thus may all hear Thee and follow Thy voice; may all the nations adore Thee and serve Thee, and may all in one same faith, hope and love mount up from the irrevocable passage of time to plunge themselves in the ineffable peace of a happy eternity! Amen.

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SACRED CONGREGATION OF RITES.

I.

BLESSING OF HOSPITALS.

*Benedictio nosocomiorum aliarumque domorum aegrotis curandis.*

*Ant.* Omnes male habentes Christus curavit: ipse infirmitates nostras accepit, et aegrotationes nostras portavit (Matt. viii, 17), Ps. 6. Domine, ne furore tuo arguas me,\* neque in ira tua corripbias me.

Miserere mei, Domine: quoniam infirmus sum:\* sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde:\* sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam:\* salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui:\* in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum:\* lacrimis meis stratum meum rigabo.

Turbatus est a furore oculus meus:\* inveteravi inter omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatem:\* quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam:\* Dominus orationem meam suscepit.

Erubescant et conturbentur vehementer omnes inimici mei:\* convertantur et erubescant valde velociter.

Gloria Patri, etc.

*Repetitur Antiphona.*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus, qui mirabiliter hominem creasti, et mirabilius reformasti, atque variis infirmitatibus, quibus humana fragilitas detinetur, mul-

tiplici remedio succurrere dignatus es; tuam sanctam bene+dictionem super hanc domum benignus infunde, ut aegrorum, huc advenientium, corpori et animae ipse medearis, tua eos paterna pietate custodias, ac post vitae cursum ad gaudia transferas sempiterna. Per Christum Dominum nostrum. R. Amen.

## OREMUS.

Domine Jesu Christe, infirmitatis nostrae solamen et salus, qui Petri socrum et Reguli filium a magnis febribus liberasti, paralyticum roborasti, leprosos mundasti, Centurionis puerum sanasti, mulierem a fluxu sanguinis salvasti, ad piscinam jacentem languidum erexisti, civitates et castella circumiens omnem languorem et infirmitatem curasti: bene+dic, quaesumus, et sancti+fica domum istam; ut omnes infirmi hic moraturi, ab omni aegritudine levati, mentis et corporis sanitate donati, potentiam tuam perpetuo valeant collaudare. Qui vivis et regnas in saecula saeculorum. R. Amen.

*Deinde aspergit praecipua nosocomii loca Aqua benedicta et subjungit:*

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

## OREMUS.

Omnipotens sempiterne Deus, qui aegritudines animarum depellis et corporum, auxilii tui super infirmos ostende virtutem, ut ope misericordiae tuae ad omnia pietatis tuae reparentur officia.

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere, et gloriosa beatae Mariae semper Virginis intercessione a praesenti liberari tristitia et aeterna perfrui laetitia.

Deus, qui nos miro Angelorum ministerio custodis et gubernas, huic quoque domui Angelum tuum deputa custodem, qui ab ea omnes repellat potestates; ut aegroti in ea jacentes ab omni formidine et perturbatione protecti, pristinae reddantur sanitati.

Deus, qui ineffabili providentia beatum Joseph sanctissimae Genetricis tuae Sponsum eligere dignatus es: praesta quaesumus; ut quem protectorem veneramus in terris, intercessorem habere mereamur in caelis.

Deus, misericordiarum Pater, per merita et intercessionem Sanctorum Camilli et Joannis de Deo, quos viscera misericordiae indutos, infirmorum adjutores et consolatores effecisti: aegrotis in hac domo curandis propitius adesse digneris; ut a corporis languoribus erepti, animi moeroribus sublevati, ad pristinam redeant sanitatem et debitas misericordiae tuae jugiter referant actiones. Per Christum Dominum nostrum. R. Amen.

### URBIS ET ORBIS.

Instante Reverendissimo P. Praefecto Generali Clericorum Regularium Infirmis Ministrantium, Sacra Rituum Congregatio, vigore facultatum sibi specialiter a Sanctissimo Domino nostro Pio Papa XII tributarum, suprascriptam formulam benedictionis Nosocomiorum aliarumque domorum aegrotis curandis, probavit et adhibendam benigne concessit. Contrariis non obstantibus quibuscumque.

Die 18 Julii 1939.

C. Card. SALOTTI, *Praefectus*.

A. Carinci, *Secretarius*.

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### II.

### PAPAL BLESSING.

*Ritus benedictionis papalis super populum elargiendae servandus a sacerdotibus, quibus a S. Sede huiusmodi facultas indulta est.*

1. Admoneatur populus de ecclesia, die et hora, qua dabitur pontificia Benedictio. Postquam populus ad ecclesiam convenerit, ad contritionis et devotionis sensus pio brevique sermone excitetur. Mox vero Sacerdos, nullis circumstantibus ministris, superpelliceo et stola alba indutus, ante altare genuflexus, sequentibus versibus Dei opem imploret.

V. Adjutorium nostram in nomine Domini.

R. Qui fecit coelum et terram.

V. Salvum fac populum tuum, Domine.

R. Et benedic haereditati tuae.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Deinde stans sequentem recitet orationem:*

### ORATIO.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota populi huius, in humilitate cordis veniam peccatorum poscentis tuamque benedictionem praestolantis et gratiam, clementer exaudi:



dexteram tuam super eam benignus extende, ac plenitudinem divinae benedictionis effunde, qua, bonis omnibus cumulatus, felicitatem et vitam consequatur aeternam. Per Christum Dominum nostrum. R. Amen.

2. *Postea ad cornu Epistolae accedat; ibique stans una benedictione, uno videlicet, signo crucis, benedicat, proferens alta voce haec verba:*

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.

3. *Sacerdotes qui facultate gaudent impertiendi Benedictionem Papalem formulam praescriptam servant; hac facultate non utantur nisi in designata ecclesia; non autem eodem die et loco quo Episcopus eam impertiat.*

#### URBIS ET ORBIS.

Cum ex benigna Summi Pontificis concessione Sacra Paenitentiaria Apostolica, peculiaribus in adiunctis et circumstantiis extra ordinem concurrentibus, facultatem Benedictionem Papalem una cum Indulgentia plenaria impertiendi sacerdotibus concedere soleat, Eminentissimus et Reverendissimus Cardinalis Lauri, Sanctae Romanae Ecclesiae Camerarius et Paenitentiarius Maior, Sacram hanc Rituum Congregationem rogavit ut formulam, qua praefata Papalis Benedictio fidelibus impertiri possit, statuere dignaretur.

Sacra autem Rituum Congregatio, prae oculis habens ritum, qui in ipso Rituali Romano (tit. vii, cap. 32) invenitur, Regularibus utique concessum, Benedictionis Apostolicae statis diebus super populum elargiendae, audito Specialis Commissionis Liturgicae suffragio, huius ritus formulam in posterum ab omnibus sacerdotibus, sive saecularibus sive regularibus, qui speciali Sedis Apostolicae gaudent Indulto Benedictionem Papalem cum Indulgentia plenaria elargiendi, adhibendam ac servandam esse retinuit.

Facta autem super his omnibus, ab infrascripto Cardinali Sacrorum Rituum Congregationis Praefecto relatione Sanctissimo Domino Nostro Pio Papae XII, die 6 Martii 1940, Sanctitas sua votum Sacrae Congregationis benigne approbavit illudque publici iuris fieri mandavit. Contrariis non obstantibus quibuscumque.

Datum Romae, ex Sacra Rituum Congregatione, die 12 Martii a. 1940.

+ C. Card. SALOTTI, Episc. Praenest., *Praefectus*.

A. Carinci, *Secretarius*.

PAPAL COMMISSION FOR THE AUTHENTIC INTER-  
PRETATION OF THE CANONS OF THE CODE.

*Answers to Queries proposed.*

The Most Eminent Fathers of the Papal Commission for the authentic interpretation of the Canons of the Code ordered that answers should be given, as hereunder, to three queries proposed in plenary session :

1. *On passing to another Rite.*

Q. Whether a woman of Latin Rite who, in virtue of canon 98 §4, declares her wish to pass over, in contracting marriage, to the Oriental Rite of her husband, is still bound to the form of celebration of marriage mentioned in canon 1099 § 1, n. 3?

A. Yes.

2. *On disparity of cult.*

Q. Whether those born of non-Catholic parents, of whom mention is made in canon 1099 § 2, are subject, in accordance with canon 1070, to the impediment of disparity of cult, as often as they contract marriage with a non-baptized party?

A. Yes.

3. *On the competent Tribunal.*

Q. Whether in a controversy which, according to canon 1572 § 2, is brought for settlement to the diocesan tribunal, the Bishop can be an active party only, or even a passive party (*Episcopus convenire tantum, an etiam conveniri possit*)?

A. *No* to the first part, *Yes* to the second.

Given at Rome, from the Vatican City, the 29th day of April, in the year 1940.

M. Card. MASSIMI, *President.*

J. Bruno, *Secretary.*

# The Sunday Gospels and Epistles

## ARTICLE II.

If we hope to bring about, in Heaven's good time, a revision of the present scheme of our Sunday Epistles and Gospels, we must sit down to a quiet consideration of details. The matter is clearly worth some patient labour. Let us, then, offer the best suggestions we can towards an improved list, and thereby encourage others to produce other, and, it may be, still better lists. The following, though curtly worded for the sake of brevity, claims to be merely one such attempt.

First appear the Sundays of Advent. Advent is a time of preparation—of preparation for a fourfold coming of Christ the Redeemer: that preached by John the Baptist; that witnessed by the shepherds of Bethlehem; that of the Last Judgment; and that of His coming by grace and repentance into human hearts. To this scope the *pericopae* of the four Sundays do not wholly fail to respond; but could they not respond more satisfactorily? One notable feature in them is the total omission of the prophets, and especially of Isaiah, who assuredly would be more in place here than anywhere else. That appropriateness is witnessed to by liturgists such as Lefebvre, and by his prominence in the breviary, the Quarter-tense lessons and the minor portions of the Sunday Masses of Advent. Yet nothing of his sixty-six chapters appears in our Sunday "epistles," which are all occupied with extracts from St. Paul, the appropriateness of which is not evident without the exercise of some ingenuity or imagination.

Nor does the chronological sequence of the four "gospels," or their combination with the "epistles" seem fortunate.

An improved scheme might run as follows:—

*First Sunday.* To remain as it is.

*Second Sunday.* Instead of Romans 15: 4-13, followed by Matt. 11: 2-1 substitute Isaiah 11: 1-5 and 9—"egredietur virga, &c." (the present *pericope*, with a verse added, for Ember Friday), followed by Mark I: 1-11—the mission of the Baptist.

*Third Sunday.* Instead of Philippians, 4: 4-7, followed by John 1: 19-28, to substitute Isaiah 35: "Laetabitur deserta" (the present *pericope* of Ember Saturday), followed by Luke 3: 1-14 (the present *pericope* for the Fourth Sunday, with eight verses added). We should thus hear the interesting account from St. Luke's pen of the "voice



crying in the wilderness"—of the Baptist's preaching to the crowds, the publicans and the soldiers).

*Fourth Sunday.* To put in as Gospel John 1: 19-28, chronologically more appropriate here than in its present place on the Third Sunday. Appropriately would go with it Philippians 3: 7-15, on contempt of all things that we may follow Christ.

Passing over the next Sunday, and digressing to the *Feast of the Circumcision*, we may note that here a very short Gospel is preceded by a short Epistle, which Epistle is repeated from Christmas Day. Instead of this might be placed Ephesians 2: 12-20, on Christ is our peace, mediator and corner-stone.

*Feast of the Holy Name.* The present Gospel is merely a repetition of the very short Gospel of the Circumcision. Instead might appropriately appear here John 16: 23-30, on praying to the Father in Christ's name—at present the *pericope* for Fifth Sunday after Easter.

*First Sunday after Epiphany.* The Gospel tells of the finding in the temple. There might be substituted for the Epistle (Romans 12: 1-5), which has no appropriateness here, Jeremias 7: 3-7, on sincere honouring of the Temple and of the God of the Temple.

*Second and Third after Epiphany.* The Gospels being left as they are, the Epistles might be strengthened. The present two Epistles are Romans 12: 6-16, and Romans 12: 7-21. Add the six verses at present read on the first Sunday, and then divide thus: Verses 1 to 9 for the Second Sunday, verses 10 to 21 for the Third.

*Fourth Sunday.* Here both "Epistle" and "Gospel" seem disadvantageously brief; nor have they any discernible relation to each other. By adding to the present Epistle (Romans 13: 8-10) some of the preceding verses—1-7—a complete lesson on duties to superiors and equals would be gained. As for the Gospel, Matt. 8: 23-27, it relates only the stilling of the storm on the lake; we should like to add to it verses 19-22, on vocation and on leaving "the dead to bury their dead."

It will be found, we believe, that in the few cases where we suggest a lengthening of the present *pericopae*, the slight added length will fully repay itself in the homiletic value of the matter gained.

*Sixth Sunday after Epiphany.* Both "Epistle" and "Gospel" might be altered with advantage. For I Thessalonians, 1: 2-10 (St. Paul's praises of the Thessalonians) might appear Isaiah 49: 8-13, on God's deliverance of His people; and for Matt. 13: 31-35 (the very brief parables of the mustard-seed and the leaven) either Matt. 15:

22-28) (the healing of the Syro-Phoenician woman) or Luke 6: 17-23 (the "sermon on the plain," which at present is read on the eve of All Saints).

*Sexagesima Sunday.* Here we find the long Gospel of the Sower preceded by an unusually long and difficult Epistle—St. Paul's raptures, revelations and trials. For the Epistle we would substitute the appropriate prophecy of Jonas, C. 3: 1-10, on the repentance and forgiveness of Niniveh, at present read on the Monday of Passion Week.

*Quinquagesima.* This day brings us Luke 18—our Lord's prediction of His Passion and the healing of the blind man. With this instructive *pericope* we should like to see associated (instead of I Cor. 13, on charity) Hebrews, 10: 23 and 26-31, on the danger and punishments of apostacy, with practical warnings suitable to the season.

To the season! For we are now in the fore-courts of Lent, and we might here recall much of what has been written on Lenten preaching by St. Alphonsus Liguori and other authorities—including a recent discussion by Father Rickaby in his book *The Ecclesiastical Year*. Guided by their lights, we may safely pronounce that the *pericopae* list of the Lenten Sundays is susceptible of many improvements. It supplies to the preacher of repentance and conversion very little of the help that might be derived from the inspired pages. There is an almost complete absence of encouragement to repentant but weak and halting sinners. We never meet with the prodigal son, nor with the woman taken in adultery, nor with the sinful woman at the Pharisee's banquet, nor with the Good Shepherd Himself. All these do appear in week-day Masses; they are absent from the Sundays. It can hardly be any deliberate rigorism that excluded them; for with no less surprise we note the absence of the terrors of divine judgment. The last judgment itself; the folly of the man who planned great buildings; the fate of the rich glutton; the narrow path and narrow gate; the undying worm and unquenchable fire—where are all these helps to a well-ordered life? Why absent?

The *First Sunday of Lent* presents itself to us as needing no change.

On the *Second Sunday*, for I Thess. 4: 1-8 might be substituted Isaiah 58: 7-11, telling us what a true and God-pleasing fast consists in; or else Ezekiel 18, as now on Ember Friday, but a little shortened, on abundant forgiveness of sins. The Gospel—that of the Transfiguration—has no obvious fitness; but, if retained, its homiletic value would



be greatly enhanced by adding the story of the demoniac boy—a pendant as effectively contrasting as in Raphael's famous picture. The *pericope* would be long, but not one of the longest.

*Third Sunday.* The Epistle—Eph. 5: 1-9, on imitating Christ as children of light—is one no one would wish to lose. But the Gospel, from Luke 11, is long, obscure, of mixed content, and otherwise lacking in appropriateness. Instead, we would take from the preceding Saturday the story of the prodigal son, at present given to no Sunday.

*Fourth Sunday.* For Galatians 4, and Agar and Sara, which is obscure, and, without much explanation, unintelligible to an ordinary congregation, substitute Ezechiel 38: 1-14—the prophet's sublime vision of the dry bones and their resurrection. What a grand theme for a preacher—yet who ever hears it preached on? In consideration of the long Epistle, three verses (13 to 15) might be omitted from the Gospel—that of the feeding of the five thousand.

*Passion Sunday.* For the Gospel—John 8: 46-59—Christ accused of demoniac possession, a thing that comes home to few people's minds nowadays—substitute Matthew 16: 21-28—prediction of the Passion, bearing of our cross, and the last judgment.

*Easter Sunday.* Instead of the very brief and seemingly inadequate Epistle might surely appear on this great central festival one of St. Paul's grandest utterances on the Resurrection—for example Romans 6: 3-11 (or some of these verses); or I Corinthians 15: 19-25.

*Second after Easter.* "Good Shepherd Sunday" is to be noted as one of the best liturgical arrangements we possess.

*Third after Easter.* On this day I should like the parable of the Ten Virgins to appear.

*Fourth after Easter.* For the Gospel, which contains some obscure verses, might be substituted (in harmony with the Epistle from James I), Luke 11: 5-3—the friend coming at night and importunity in prayer.

*Fifth after Easter.* For the Gospel, John 16: 23-30, which (we have already suggested) might be assigned to the Feast of the Holy Name, verses 5 and 8, might be taken from the present Gospel of last Sunday and to them might be added 23 to 28 (or some of them)—thus giving Christ's promise of the Paraclete and of future joys.

*Sunday within Octave of the Ascension.* Here might suitably come in St. Matthew's picture of the last judgment.

*Third after Pentecost.* There is little connexion to be seen

between St. Peter's exhortations to sobriety and courage and the parables of the lost sheep and the lost coin.

*Fourth Sunday.* Similar lack of congruity, so again on *Fifth and Seventh*. On the *Fifth*, the Gospel—on abounding justice, forgiveness and charity, would be admirably introduced by Isaiah 1: 16-20, on just the same topics. On the *Seventh*, the Gospel, on false prophets, and gathering figs from thistles, would find a suitable Epistle in Ephesians 4: 1-7, 11-23, on unity, &c., in the Church (most of it is at present read on the Seventeenth Sunday).

*Eighth after Pentecost.* Those who find the parable of the unjust steward hard to deal with might welcome in its stead Luke 17 (say verses 1-4 and 7-10) on scandals, forgiveness and "useless servants."

*Tenth after Pentecost.* To lead up to the story of the Pharisee and the Publican, instead of the present Epistle, on "charismata," which has no appropriateness here and no interest for the ordinary Christian, St. Paul, as in Philippians 2: 3-9, might teach us humility after the example of Christ.

*Eleventh after Pentecost.* The Gospel—on the healing of a man deaf and dumb—might be preceded happily by Baruch 3—a splendid panegyric of heavenly wisdom (as on Holy Saturday, but shortened); the present epistle, I Cor. 15: 1-10, on "the least of the apostles," having no such appropriateness.

*Twelfth after Pentecost.* The Gospel—the "great commandment" and the good Samaritan, is not well led up to by the epistle—on "the letter and the spirit" and the glories of the New Testament. A very suitable epistle would be I John 4: 1 and 6-11, on "testing the spirits" and on charity.

*Thirteenth after Pentecost.* The Gospel, on the ten lepers, has no harmony with the epistle—on the mediator, on heirship and the shortcomings of the Old Law. It could be admirably introduced by Ecclesiastians 42: 32-37, on the duty of giving praise and thanks to God.

*Fourteenth and Fifteenth.* In both there is lack of harmony. The story of the widow of Naim might be led up to by Ephesians 3, nearly as on feast of St. Margaret Mary, on "the unsearchable riches of Christ"

*Sixteenth.* For Eph. 3 (just mentioned) might here appear Wisdom 3: 1-9, on the happiness of the righteous: as Gospel some of Luke 12—the "sermon on the plain."

*Seventeenth.* For Eph. 4: 1-6 (suggested for another day),

Philippians 3: 13-21 (or some of these verses) on striving towards the prize and imitating the Apostles. For the Gospel, part of which is suggested for another day, part deals with obscure matters, might be substituted Matt. 9: 18-26, now on twenty-third after Pentecost.

*Eighteenth.* Here might stand Luke 16: 19-31, on Dives and Lazarus—at present absent from the entire Sunday list. This might be led up to by Phil. 3: 7-11, on loss of all things for Christ's sake, or Rom. 6: 19-23, as at present on *Seventh* after P.

*Twentieth.* Gospel might be Matt. 11: 20-21, on Tyre, Sidon and Corozain, and "Learn of me"—at present excluded; as Epistle, I Cor. 1: 18-25, on wisdom and folly, instead of the present miscellaneous counsels of Eph. 5: 15-21.

*Twenty-first.* The Gospel of the Unmerciful Servant might be led up to by I John, 4: 8-21, at present given a hindmost place on Trinity Sunday. The "epistle" on the "armour of God" might be transferred to the following Sunday, *Twenty-second*.

*Twenty-third.* For Epistle might come on Wisdom 5: 1-9, on punishment of worldly sinners; for the Gospel (suggested above for the *Seventeenth* P.) the striking verses Mark, 9: 41-47, on scandals and eternal punishment. This would lead up appropriately to the "last things" brought forward on the following two Sundays.

*Twenty-fourth and Last P.* The Apostle's prayer for his Colossians seems to have little relevance to the subsequent description of the end of the world. Why not place here St. John's picture of the end of the world in his Apocalypse, 20: 11-13 (or 15)?

These suggestions may appear to some readers over-numerous and over-minute; but it was necessary to avoid the opposite criticism—that of vagueness and unhelpful fault-finding. I have hoped by putting forward definite suggestions to gain adherents to a general thesis, and to win more easily the favourable attention of the highest judges in liturgical matters.

G. O'NEILL.



# Summi Pontificatus and International Law

There is no noticeable break in the government of the Church when a new Pope ascends the throne of St. Peter, nothing comparable to that which often results from a dynastic change, for between one Pope and another there exists a wonderful continuity of religious outlook and policy. Like the successive runners in a relay race one pontiff passes on to another the torch of Christian Faith that it may be held aloft in the world to illuminate the paths of men. This does not mean, however, that the Popes simply repeat one another in a uniform way. The *deposit of faith* is so pregnant with meaning and so rich and many-sided, that each Pope can draw from it *nova et vetera*, adding something to what has already been said, and applying the teaching of Christ to the changed circumstances of life in which his pontificate is set. Each Pope studies the times in which he lives, and by the light of which he is the bearer illumines the new paths that appear.

New circumstances in each generation require the reigning Pontiff to give special emphasis to the teaching of some particular Christian truth. The dangers or evils that call for this, do not appear all at once. Nothing happens all at once in this world, there is always a phase of preparation. A danger or an evil reveals itself at first only as a tendency, only gradually is its appearance recognised, and only after a stage of insinuation, during which men are subconsciously familiarised with its existence, does its presence become perfectly manifest. Now the Popes, to whom Christ confided the guardianship of His Church, condemn an evil only when it has clearly proved itself to be such, although they may have repeatedly warned men about its danger. They temper their condemnation to the gravity of the circumstances, and only slowly does Rome lead up to a condemnation or to an authoritative declaration. An excellent example is furnished by the Papal condemnation of Communism. Successively condemned by Pius IX, Leo XIII, and Pius X, it was only fully condemned and its errors exposed by Pius XI.

Now the last five Popes have called men's attention to the widespread disregard of law that has prevailed since the days of the French Revolution, and while they pointed out that Church Law, Divine Law,

Natural Law, Moral Law, and Civil Law were gradually being undermined, they also pointed out with growing alarm the development of general disregard among the nations for International Law, and especially the repudiation of its moral binding-force. Pius XII, in his first Encyclical, *Summi Pontificatus*, raises his voice to plead for the observance of International Law, to defend its inviolability, and to warn those who wantonly disregard its precepts.

We may be permitted to remark here that it is our belief that the present Holy Father was providentially raised up by God to deal with this problem of International Law, which has so many moral and Christian implications, and which in his very first letter to mankind he has so thoroughly expounded and ably defended. Pius XII comes of a family of lawyers, and his life has been spent in the diplomatic service of the Church. Amongst the rulers of the world to-day his international experience is the widest, and his understanding of international affairs the deepest. He has travelled not only in Europe but also in the New World, and in personal interviews has studied most of the present leaders of the nations. The fluency with which he speaks most European languages has not only enabled him to have direct contact with leaders, but has also permitted him to study the social, political and economic conditions of the countries in which he has lived. For ten years, as Cardinal Secretary of State, he arranged and signed all the pacts concluded between the Holy See and different nations. Even from a human point of view, therefore, the present Pope is eminently qualified to speak on International Law. In his Encyclical, however, it is as the Father of Christendom that he speaks, desirous of the welfare of the flock confided to his shepherding.

The Holy Father mentions first the *universal norm of morality*: "Before all else it is certain that the radical and ultimate cause of the evils which We deplore in modern society is the denial and rejection of the universal norm of morality as well for individual and social life as for international relations." Ultimately, of course, God Himself is the norm of morality. The essence of God regarded as the plan of the arrangement of things with a view to their achieving their end is known as the Eternal Law. Every other law must draw its binding-force from this Eternal Law, and upon it all other laws must depend. It follows that if the existence of God is denied, the Eternal Law becomes a pure fiction, and other laws, instead of resting on it, must be provided with other foundations. While the Eternal Law is an in-

destructible foundation, these man-made foundations are very insecure, and not difficult for other men to demolish. Now God and His Law involve responsibility to an eternal Judge, with the prospect of a sentence of praise or blame, followed by reward or punishment, and an after-life of bliss or misery. To the material and pleasure-loving world of to-day these thoughts are unpleasant, and according to its canons unpleasantness is not to be endured, so God and His Law and all that His Law implies must be excluded from men's lives. "When God is denied, every basis of morality is undermined; the voice of conscience is stilled, or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilised tribes what is good and what is bad, what lawful, what forbidden, and makes them feel themselves responsible for their actions to a Supreme Judge."

The Pope assigns the historical reason for the abandonment of God's Law: "The denial of the fundamentals of morality had its origin in Europe in the abandonment of that Christian teaching of which the Chair of Peter is the depository and the exponent. That teaching had once given spiritual cohesion to a Europe which educated, ennobled, and civilised by the Cross, had reached such a degree of civil progress as to become the teacher of other peoples, of other continents." The decadent progression of apostasy is not difficult to trace; first the denial of the Papacy, then of the divinity of Christ, and then of God Himself.

Apostasy from God has tarnished the brilliance of European civilisation, and in many places a corrupt paganism has reasserted itself. Fortunately as the Holy Father remarks, "false principles do not always exercise their full influence, especially where age-old Christian traditions, on which the peoples have been nurtured, remain still deeply if unconsciously rooted in their hearts." Yet the ill effects of the rejection of God are far-reaching and radical: "With the weakening of Faith in God and in Jesus Christ, and the darkening in men's minds of the light of moral principles, there disappeared the indispensable foundation of the stability and quiet of that internal and external, private and public order which alone can support and safeguard the prosperity of States. It is true that even when Europe had a cohesion of brotherhood through identical ideals gathered from Christian preaching, she was not free from dissensions, convulsions and wars which laid her waste; but perhaps people then never felt the intense pessimism of to-day as to the possibility of settling them, for they had then an effective moral



sense of the just and of the unjust, of the lawful and of the unlawful, which, by restraining outbursts of passion, left the way open to honourable settlement." Just as a man's conscience can become lax and warped, his outlook distorted, and his moral sense numbed, so with a nation. When the sound principles of morality have been rejected, not through passion, but through apostasy from God, international life becomes a game between gangsters, whose sole law is the gun.

Naturally in *Summi Pontificatus* the Holy Father does not give a systematic exposition of International Law, but scattered throughout the encyclical can be found truths that might be used as the component parts of a scientific treatise. What is particularly worthy of consideration is the Pope's insistence on the excellence to which Christianity has raised International Law, and also on the Christian factor that should be found in international relations. Generally International Law is written about and spoken of as if it were purely an extension and application of the natural law, and nothing more, the influence of Christianity being ignored. It is perfectly clear, however, that once Christian enlightenment prevailed, and Christian civilisation arose, Christian principles began to govern not only individual lives, but the lives of nations and the international life of States.

Two evils at the present time, writes the Pope, make almost impossible or at least precarious and uncertain the peaceful intercourse of peoples. The first is the widespread "forgetfulness of that law of human solidarity and charity, which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of mankind." The Holy Father develops at considerable length the three reasons he assigns for human solidarity, namely, common origin, equality of rational nature, and Christ's law of charity, and concludes that the "supernatural truths form the solid basis and the strongest possible bond of the union that is reinforced by love of God and of our Divine Redeemer."

He proceeds to explain that the individual genius and character of each nation do not impair this unity of the human race, no more than do the national traits of each people destroy the unity of the human family. "The nations, despite a difference of development due to diverse conditions of life and culture, are not destined to dissolve the unity of the human race, but rather to enrich and embellish it by the

sharing of their own peculiar gifts, and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and lively sense of charity unite all the sons of the same Father and all those redeemed by the same Blood." He points to the work of the Church, which is not only directed to the promotion of universal peace, but also to the development of the peculiar gifts of each nation: "The Church of Christ, the faithful depository of the teaching of divine wisdom, cannot and does not think of depreciating or disdaining the particular characteristics which each people with jealous and intelligible pride cherishes and retains as a precious heritage. The Church hails with joy and fosters with her maternal blessing every method of guidance and care which aims at a wise and orderly development of particular forces and tendencies having their source in the individual character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

The Pope lays special emphasis on the fact that universal Christian brotherhood does not stifle love for the traditions and glories of one's fatherland. Christianity, indeed, which teaches the universality of charity, teaches also that in the exercise of charity we must follow a divinely arranged order, "yielding the place of honour in our affections and good works to those who are bound to us by special ties." In this relation the Holy Father recalls the example of the Divine Master Who showed preference for His own country and fatherland when He wept over the coming destruction of the Holy City. The Pontiff adds, however, that the "legitimate and well-ordered love of our native land should not make us close our eyes to the all-embracing nature of Christian Charity, which calls for consideration of others and of their interests in the pacifying light of love."

The second error, which hinders peaceful relations between nations, is the divorce of civil authority from any kind of dependence on God. "Once the authority of God and the rule of His Law are denied, the civil authority as an inevitable result tends to attribute to itself that absolute autonomy which belongs exclusively to the Supreme Creator." After a vivid description of the condition of slavery that this doctrine establishes in a State, the Pope points out its harmfulness for international relations: "The idea which credits the State with unlimited authority is an error, not merely harmful to the internal life of nations, to their prosperity, and to the larger and well-ordered increase in their well-being, but likewise it injures the relations between peoples.

For it breaks the unity of supernatural society, robs the law of nations of its foundation and binding-force, leads to the violation of others' rights, and prevents agreement and peaceful intercourse." In our day complete isolation is impossible for a State. The State is indeed the highest grade in the hierarchy of natural social organisations; it is independent and self-governing, but "no one can fail to see how the claim to absolute autonomy for the State . . . leaves the stability of international relations at the mercy of the will of rulers, while it destroys the possibility of true union and fruitful collaboration directed to the common good. . . . It is indispensable for the existence of harmonious and lasting relations and fruitful co-operation that the peoples recognise and observe the principles of International Law. . . . Such principles demand respect for corresponding rights to independence, to life, and to the possibility of continuous development in the paths of civilisation; they demand, further, fidelity to pacts agreed upon and sanctioned in conformity with the principles of the laws of nations. . . . The indispensable presupposition, without doubt, of all peaceful intercourse between nations, and the very soul of the juridical relations in force between them, is mutual trust; the expectation and conviction that each party will respect its plighted word."

The Holy Father allows that with the passage of time treaties may need readjustment; but both sides should be convinced that, "better is wisdom than weapons of war" (Eccles.). "It is true," continues the Encyclical, "that with the passage of time and with the substantial change of circumstances, which were not, and perhaps could not have been foreseen in the framing of a treaty, such a treaty or some of its clauses, can, in fact, become, or seem to become, unjust, impracticable, or too burdensome for one of the parties. It is obvious that should this be the case, recourse should be had in good time to frank discussion, with a view to modifying the treaty, or making another in its stead. But to consider treaties on principle as ephemeral, and tacitly to assume authority of rescinding them unilaterally when they are no longer to one's advantage, would be to abolish all mutual trust among States." If treaties were to be regarded as not binding, it would be impossible for States to establish a mutual understanding whenever their interests clashed or their aims conflicted; only suspicion, distrust, and misgiving could exist between them.

The divorce of International Law from the majesty of Divine Law will result in selfishness on a colossal scale: "To tear the Law of Nations



from its anchor in Divine Law, to base it on the autonomous will of States is to dethrone that very law, and deprive it of its noblest and strongest qualities. Thus it would stand abandoned to the fatal drive of private interest and collective selfishness exclusively intent on the assertion of its own rights, regardless of the rights of others."

It would be a mistake and invidious besides, to apply these words of the Holy Father to any one nation. We say often, "If the cap fits —"; well this cap fits most of the nations. The apostasy has been general, and the disregard of States for God's law widespread. If some have evolved an ideology that excludes God, and makes the State absolutely autonomous, others have in fact excluded God from their affairs, and acted without reference to Him.

Positive International Law, which consists of the agreements, contracts, treaties and recognised customs existing between peoples, must have its foundation in Natural International Law, which is nothing else but the Natural Law in its bearing on the inter-relations of States. The Natural Law, however, is derived from and draws its binding force from the Eternal Law. If this dependence of International Law on the Eternal Law is acted against, International Law will not govern the juridical relations between nations, for it will not recognise rights and duties as they really are, and its functioning will not be acknowledged to be under the sanction of any higher authority. The State which claims autonomous power, and refuses to acknowledge as the source of its authority any power higher than itself, cannot be relied upon to deal justly with its neighbors, or even with its allies. Yet it is precisely to these two evils that the Holy Father traces the unhappy plight in which mankind finds itself to-day. They are at the root of the international rivalry, jealousy, and hatred, which for the past ten years or more have disturbed the life of the States of Europe, and which now find expression in a devastating war.

The war cannot last indefinitely, so the Pope reminds men that peace can never be securely established, if the radical evils that oppress mankind are not remedied. He warns men, too, that "the sword which can impose conditions of peace, cannot create peace." And he adds that "the forces which are to renew the face of the earth must proceed from within, from the spirit." Finally he declares that, "once the bitterness and cruel strife of the present have ceased, the new order of the world, of national and international life must rest no longer on the quicksands of changeable and ephemeral standards that depend only on

the selfish interest of groups and individuals. No, they must rest on the unshakable foundation, on the solid rock of the Natural Law, and Divine Revelation."

On the occasion of Russia's expulsion from the League of Nations, December, 1939, Costa du Rels, Ambassador of Bolivia and then President of the League, read from *Summi Pontificatus* the passage treating of the duty of nations to be sincere in their international dealings. This is not the time for recrimination or blame, but we can sincerely hope that the quoting of the Papal Encyclical in this assembly of diplomats from so many States, both of the Old World and of the New, is a sign that some statesmen at least are ready to turn from the failure of the past, and seek enlightenment from the one voice on earth that can direct the nations, so that the future may be guided by truth and may be fruitful in goodness, and may not be blighted by disappointment and disaster.

JEROME O'RORKE, O.P.

# On Teaching The Mass

## I.

Looking back over 20 years' experience with schools I am convinced that unless we give our pupils a knowledge of, an appreciation for, and a love of the Holy Mass nothing else will be any good. Those who remain faithful are the Mass-goers; the others fail because the Mass does not matter sufficiently. The religious education of children may be said to consist in giving them an interest in the Mass. If we succeed in this, our education is a success; if we fail, there will be a gap which nothing can fill.

Many improvements have come in the teaching of the Mass, but to no avail unless we continue to take a lot of trouble with it. All the modern devices will not hide the lack of doctrine or the want of devotion in the teacher who has not got them. Religion is caught from those who have it, and they who possess it put themselves out to acquire it, and to cherish it through self-conquest.

Devotion to the Holy Mass is such a precious thing that we cannot hope to sow it in the hearts of youth without effort. It will never come from mass instruction either. The whole sacramental life of the Church reaches to the individual. The individual soul is baptized, absolved, confirmed, receives Holy Communion, and it depends on the individual how much these mean to him. The teaching of religion is pastoral work, and it demands personal contact. Our Blessed Lord points the way: "I know mine and mine know Me." The sheep attend to His voice and He calls them by name. This is a true pastor's work. In large classes the child and the teacher never get to know each other. The teacher as a spiritual father of the school family must keep his children ever in his prayers, recall them in his mortifications, and brood over them in his meditations. We must not rely on human efforts alone. If such were the roads to success, then the non-Catholic religious bodies should be thriving, for they are very preoccupied with all manner of societies. It is God who grants the increase, and that He will not bless us with unless He sees that we are in earnest, and how can we be in earnest about anything unless we pray for it and make offerings of self towards it?

Let us not emphasize the work of external organizations too much. The prime question is not whether we have our class well in hand, but



whether we have them in our hearts. The Catholic School must not gauge its spiritual life by its successes in the public examination, in sport, in social activities, in its material advances, or on statistics.

### DEVOTION TO THE MASS.

The teacher's own personal living of the Mass in his or her life, both in and out of Church, is the most important factor in teaching the Mass. If the teachers themselves are not personally convinced and inspired to live the Mass, they will fail to inspire their classes. Teaching is not convincing unless it arises out of conviction, and there are no quicker detectors of pretence than the sophisticated pupils of the present. Unless we live the Mass ourselves, we cannot lead the children to do so. The Magnum Opus of the religious teacher is daily Mass. We cannot carry on without the morning Mass. We cannot improve as we go without the Mass. A religious teacher gives of himself daily, and this constant giving empties one of enthusiasm and zeal. To replenish that store there is only one supply—the morning Mass. The parched fields of monotony need the dew and waters of the Mass.

The essence of sacrifice is in the offering. Two things are necessary for every sacrifice: one exterior, material; the other, interior, spiritual. And the second is signified by the first. Formerly, the people realised this as they came in procession at the offertory, leaving their gifts, and the gift included the one who gave it. To-day we are not so conscious of our self-offering. We come to Mass to receive so much, and we give so little. And what can we give Him? Our complete self surrender, saying at each Mass in the words of St. Ignatius:

“Receive, O Lord, my complete liberty. Accept my memory, my intellect, my will. All that I have or possess Thou hast given me. I return it all to Thee, so that henceforth I will be governed by Thy will. Give me but Thy love and Thy grace, and I am rich enough, nothing more shall I ask for!”

There is no sacrifice without self-surrender, self-offering. To experience the Mass one must taste sacrifice. The Connemara peasant, though ignorant of the Liturgical movement, can enter into the Holy Sacrifice, because pain and parting, sorrow and death, hunger and poverty, are part of her life, and so she can feel with Christ in His self-oblation, and she has so much to co-offer with Him.

And we, religious teachers, must not come empty handed; there must be something for the Paten each morning, something of self to empty into the Chalice. Each day becomes a preparation for Mass.

Frequently during the day I must ask myself—"Can I put this action on the Paten in the morning's Mass? Is this duty done well enough to pour it into the Chalice?" Each day becomes an expression of self-surrender to God. Our thoughts, our words, our actions, our trials, our sicknesses, our humiliations, our failures, our disappointments—all these become our Mass.

Why does it not transform the lives of all who come? Because they fail to join with Him in a daily dying to self. Daily Mass should fill us with His Spirit. We are victims with Him. That thought should sustain us to bear whatever He sends this day. And if we drink deep of the Saviour's fountain we can bear the material thirsts of the day. The better way to Him is to ask Him during Mass to make us victims this day; to send us some pain, some cross, some slight, some failure, and with it the strength to bear it. What a long start that gives one from the enemies of our soul! To say at the Offertory: "Send me, O Lord, some mark of Your approval this day, some cross that I can offer back to You in to-morrow's Mass!" "I can do all things in Him that strengtheneth me." Let us prove those words of St. Paul in ourselves.

Live the Mass by applying it to combat personal faults. Look in upon ourselves and see the faults of character, a habit of sin, perhaps, lack of generosity in thought and act—no matter what it is—shoot the Mass at it! Bring the Mass down on it each day. At the end of the day ask—"Have I anything to show—any small self-conquest which I may put on the Paten in the morning?" Nothing to show, then draw upon the graces granted in the Mass, so that during this fresh day I will do this or that duty better, and at the end of the day I will have something for the Paten. We are what we are because the Mass passes over us—it is not a daily dying to self, it is no longer an experience.

At the kissing of the altar stone, we say:

"We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen."

A saint is one whose self-sacrifice was complete. Self-oblation and self-surrender are the fundamental acts of religion, and the substance of sanctity. The priest kisses the relics of the martyrs, and as he does let us breathe a wish that we may get the strength to give of self, in fact or in resolution, at the Offertory to-day. The daily self-surrender made Saints of many. Let us take them as our models,

reading their lives so that we may see how closely they imitated Christ's Sacrifice.

In Church and in School every worth while reform has come from the Sanctuary, where men are inflamed and driven to do things by love of Him Who dwells therein. We religious teachers are destined to create a spiritual revolution among our children, and that is impossible without personal holiness. And the way is the Holy Mass, which will give us a new life, a new activity. We offer ourselves to God so that He may use us for His own ends, so that He may work through us, we are His instruments, we represent Him, His personal agents. And what does He first look for in us? A personal holiness that will burn up petty jealousies, weaknesses of character, or any other softnesses. Such wins children, and holds them afterwards. The memory of genuine holiness in a teacher has held many a youth to the practices of the faith. It is not brilliancy but holiness which teaches religion best.

The Catechist must recommend his children to God in his daily prayers. He must not only speak to the children of God, but he must also speak to God about the children. Children are the precious flowers in God's garden, and we the religious teachers, the gardeners, cannot cultivate them unless we love them. If we would be successful in the class-room we must love children, and the best expression of that love is to put them in our Mass each morning. Religious education is of the supernatural order, and that demands a habitual recourse to prayer.

#### DEVOTION BUILT UPON DOGMA.

Devotion must be founded upon dogma. One of the claims of the Liturgical revival is that living with the Church is the normal and infallible path to a solid piety. History shows us many examples where piety, seeking its nourishment elsewhere, has lost the true Christian Spirit. To follow the liturgy means to have one's devotional life anchored in, and drawn from the Church's own prayer life and worship. To have a liturgical spirit means to choose the authentic rather than the self-invented, the general rather than the particular, to launch out into the flowing current of the Church's life rather than divert the running water into reservoirs of one's own making.

There again, as in all worth while things, we must pay the price by cultivating a persevering study of the Mass. I offer four suggestions. They are simple ideas, but they will repay whatever attention is paid to them by a more solid, more spiritual, and a more enthusiastic appreciation of the Holy Mass.



1st SUGGESTION—MASTER THE TEXT BOOK.

A text book is your instrument, and, consequently, you must know it thoroughly before you can use it efficiently. I recommend a note book companion to *Pray the Mass*, in which every teacher would make a personal analysis.

Take the pins out of the text, and make your companion out of these loose leaves. Paste a page into the note book, and leave blank pages opposite it; whatever ideas occur in the white heat of teaching jot them down, with the dates in brackets. When an idea comes to you, think it over, make it your own by mental digestion, and then write it down for future use. A re-reading of those recorded sparks, which fly from our enthusiastic teaching, will help us more and more, for we shall see deeper into the words. To let those ideas escape is foolishness. To capture them for future use is the way to original work as teachers, original in the sense that we shall be expressing ourselves within our class-rooms.

The companion note-book to the Text will become a precious record of one's mental development. A periodic reading of those notes will stimulate us and inspire us to equal, at least, our past reactions to the text. In our crowded hours we should read less in quantity but more intensely what we read. A busy teacher should read with pen in hand, and every idea that comes to you, imprison it in ink for future reference.

This companion note-book will become an invaluable ally in preparing for the day's lesson. That note-book will hold a preparation for the lesson made some years previously when you were fine and fit, and on that you may now lean, when you may not be so well. To set down after school hours the ideas, the hints, the questions, the illustrations which come to you out of the flash of mind upon mind in the class-room is the best possible antidote to the deadness and staleness which years of teaching beget.

Those recorded ideas remake one, and arm one against the inroads of that monotony which threatens to deaden and discourage us.

The best note on a lesson is a list of questions. Our ideal of teaching to think in religion bids us sow "why" throughout every page of the text, to suggest problems that make the pupil sit up, to make him alert, so that he may reflect.

Exercises that arouse the class to activity may be borrowed from other subjects. Expression work is essential. Whatever new ideas

we can introduce to make the class intellectually alert the better.

This note-book may also record one's own spiritual reactions to the ideas of the text-book. An interpretation that one can apply to one's own inner life, helping one to live the Mass better. That is rich material to adapt to the child mind, because it carries the conviction of being personally acted.

## 2nd SUGGESTION—A SHORT REFERENCE LIST.

Active teachers are not expected to delve deeply into the dogma of the Mass, to study De la Taille, or to worry themselves over the various interpretations of the Mass. No, what I advocate here is that some book on the Mass be constantly at hand to dip into, to make notes from, on the principle that to teach anything one must know much more about it than what one actually teaches. Every teacher of the Mass needs the background which one of the standard books on the Mass gives, otherwise the teacher clings to the text-book phrases as one does to a crutch, for he cannot stand apart from that prop. When the text-book becomes the master teaching deteriorates.

Any of the following books on the Mass will supply further explanations and a fuller development of the ideas in a text book:—

1. *The Liturgy of the Mass*—Dr. Pius Parsch. (Herder Book Co., 33 Queen Square, London, W. C. 1939).

This is a popular treatise on the Mass, which has had a great influence in the European liturgical revival. The parts, or "steps" as we call them in our text, are done well. An easy book to read, yet accurate in its explanations.

2. *The Mass*—A study of the Roman Liturgy—Adrian Fortescue. (Longmans, Green & Co., 39 Paternoster Row, London, 1919).

This is a heavier work, more scientific. Part I gives the History of the Mass in four chapters. Part II explains the parts of the Mass from the sign of the Cross to the end.

3. *The Holy Sacrifice of the Mass*—Dr. Nicholas Gehr. (Herder Book Co., London, 1924).

This is a big book, which explains the Mass dogmatically, liturgically and ascetically.

4. *The Holy Sacrifice*—Abbot Cabrol, O.S.B. (Burns, Oates and Washbourne London).

The well known liturgist gives a simple explanation of the Mass.

5. *Christian Life and Worship*—Gerald Ellard, S.J. (The Bruce Publishing Co., Milwaukee, 1934).

Fr. Ellard devotes nine chapters of this liturgical manual to the Holy Sacrifice.

6. *Matters Liturgical*—Joseph Wüest, C.S.S.R. (Frederick Pustet Co., New York. 1939).

Part I treats the Mass in detail.

7. *My Mass*—Joseph Putz, S.J. (Catholic Press, Ranchi, India, 1938).

Part I is a fine interpretation of the meaning and structure of the Mass. Part II applies all this to teaching the Mass.

C.T. Societies issue many valuable pamphlets on the Mass. I'll only mention these few:—

*The Sacrifice of the Mass*—Archbishop Sheehan (A.C.T.S.).

*At Mass*—C. C. Martindale, S.J. (E.C.T.S.).

*What is he doing at the Altar?*—C. C. Martindale, S.J. (E.C.T.S.)

To appreciate the Mass, to feel fundamentally moved by the Mass, to thank God sincerely because there is a Mass, to look forward to the Mass, and to use it by living it—all this is difficult because the Mass is "Mysterium fidei." We cannot present a dogmatic treatise, but we must give our children a general idea of sacrifice. No one can understand the meaning of God without grasping the idea of sacrifice. A sacrifice primarily expresses our filial self surrender to Our Father in Heaven. Sacrifice is a movement towards God. Through our self-surrender we tend towards God; we proclaim our humble longing for God's friendship and help.

St. Thomas explains: "The sacrifice which is offered externally represents the inward spiritual sacrifice by which the Soul offers itself to God. The Soul offers itself to God because it comes from God, it must be referred to its source; and because it tends to God, it can fulfil itself only in God."

No instruction will ever teach the idea of sacrifice to children, unless they experience acts of self discipline, of self control, of self combat. The germinal idea of sacrifice must be sown in the Infant School through victory over self in small matters such as prompt obedience, not talking in school. An intellectual approach will explain the idea of sacrifice. The child will understand as far as he can, but does this appeal to the mind make him feel and live the content? The approach through experiencing what it costs to deny himself this or that trifle, to



overcome himself, to control and combat some craving or desire, will burn into his soul in letters of personal pain the fact that a sacrifice means a giving up of something, and that it grows according to the amount given up. When the lesson on the Sacrifice of Calvary comes the child sees what it means through his own difficult "acts." Thus the child learns that to offer Mass one must offer self, and that means conquering self. I cannot give myself unless my lower self is dominated, and that will cost struggle and suffering.

I can recommend the following books, which will help teachers on this point:—

1. *My Mass*—Joseph Putz, S.J. (Catholic Press, Ranchi). This stirs one to thought.
2. *A Sacrifice*—Paul Bussard.
3. *If I be lifted up*—Paul Bussard (The Liturgical Press, Collegeville, Minnesota, U.S.A.).

Father Bussard emphasizes the rhythm of Prayer, an arch like the rainbow which first soars to Heaven, and then descends to earth.

4. *Christ, the Life of the Soul*—Abbot Marmion. (B. Herder Book Co., London).

Ch. VII on "The Eucharistic Sacrifice" is excellent meditation matter on this topic. "If you knew the Gift of God."

5. *The Meaning of the Mass*—John Kearney, C.S.Sp. (Burns, Oates & Washbourne, London, 1936).

A fine chapter on "Our Living the Mass."

6. *In Memory of Me*—John Forster, S.J. (Burns, Oates & Washbourne Ltd., London).

A devotional commentary on the Mass.

### 3rd SUGGESTION—LOVE OF THE MISSAL.

The third suggestion is that we begin a serious study of the Missal, so that its riches may be seen by ourselves and then displayed before our children.

A study of the Missal might be guided thus:—

1. *A Good Daily Missal*.

Get a good daily Missal. The St. Andrew's Daily Missal (Coldwell, 17 Red Lion Passage, London, W.C.1) is the best I know of in English. Its notes on the feasts of the passing year are helpful.

2. *Anticipate the Mass of the Day*.

Read the Mass the evening before, or early that morning. If that

is not practical every day, let us do it for the Sunday Masses, and give our classes, on Fridays, the benefit of our reading.

### 3. *A Guide to the Missal.*

Adopt a guide to help you to see below the surface of the words, to glimpse their richness, to make them come alive, and thus to feel the power of words. There are excellent little books on the Missal, which help us to come fresh upon the Church's calendar, inspiring us to make the Church's prayers our own. These books which I mention here are in the nature of an aperitif to the liturgy. They should be sipped as a preparation for the day's Mass.

The books I have found helpful are:—

*The Mind of the Missal*—C. C. Martindale, S.J. (Sheed & Ward, London).

*The Words of the Missal*—C. C. Martindale, S.J.

*Prayers of the Missal I and II*—C. C. Martindale, S.J.

*Liturgical Asides*—Hubert Von Zeller, O.S.B. (Burns, Oates & Washbourne, London).

*The Year's Liturgy, Vol. I*—Abbot Cabrol, O.S.B. (Burns, Oates & Washbourne, London).

### 4. *Link Missal and Scriptures.*

A religious who has to teach religion, and neglects the wealth of material in the Gospels, is wasting a great opportunity of building Christian characters. Due to the dominance of the Catechism we have failed largely because the Catechism way has minimised the Scriptures. Well, to ignore the Scriptures is to ignore Christ.

We have but to glance through a Missal to realise how much Holy Scripture enters into its composition, forming, as it were, the woof of the fabric. In the course of the liturgical year a considerable portion of the Bible is read. During the ages of faith the Scriptures formed the traditional food of the people. Here is a way back. Take the Epistle or Gospel of each Sunday; go and verify them in their context. Enlist the aid of a commentary to bring out the meaning of the selected passage. What effect will this have on the teacher? It will make him Scripture-minded. His excursions to verify the extracts, and his search among commentaries to unfold their meanings will give him food for thought.

And our pupils—what will this do for them? Such an indirect approach to Holy Scripture will succeed in bringing the pupils to a

better knowledge of and love for the Written Word, where our direct appeal in the Scripture lesson fails.

Pupils so trained to pause over extracts from Holy Scripture may be gradually led to read the Scriptures for themselves, and, that once established as a habit, we may wisely leave the rest to the Bible itself.

Another incentive to link Scripture with our study of the Missal is the fact that since the Missal has so much of Scripture in it, therefore we must go to the Scriptures habitually if we would have a proper background for the Mass. Thus we lead our pupils to the Bible through the Missal, and because of the Missal back again to the Bible for a "background."

Just cast your mind beyond your school and imagine these pupils, so trained to see the Scriptures in the Missal, grown to maturity—what an asset they would be to any parish!

#### 5. *A Spiritual Vade-Mecum.*

For us whose profession it is first to pray, and then to teach, I now suggest the Missal as a book of personal devotion, a spiritual vade-mecum. The study of the Missal may captivate your head, and leave you a cold aloof scholar as impersonal as the scientist dissecting in his laboratory. To capture your heart the Missal must enter into your meditations and inner life. A free morning for meditations, then use the Missal, selecting a prayer from the Ordinary, or any part of the Mass of the day. Read it slowly, turning its words and sentences over in your mind, and savouring them as long as thought and nourishment sparkle from them.

Be not anxious to cover too much ground here. A word, or a sentence may kindle in one the desire for prayer, may rouse one to the love of God, may stir one up to the need of self examination.

During a visit to the Blessed Sacrament use the Missal to read meditatively one of its prayers. The prayers of the Ordinary of the Mass, if committed to memory, may be used with profit on many occasions.

For example—the prayer kissing the altar stone is an act of sorrow we can use frequently. In going or coming from a duty we might say the "Pater Noster," and its sequel, "Libera Nos," to make amends for the many times we have said it badly during Mass. This personal digestion of the Missal prayers through meditation, and frequent private use, will make of the Missal a life companion, a spiritual vade-mecum wherein our minds will be illuminated, and our hearts quick-



ened. Into our classes shall we march with the flame of enthusiasm enkindled from within, and the children will catch the glow from us, and into their keeping shall we hand that living flame.

To make the Church's prayers our own is to plant the seed of our spiritual life beside the strong flowing current of living waters, where fertility and growth is assured us.

#### 6. *Wanted—an enthusiast.*

In our Church to-day we want enthusiasts, men and women in whom the driving fire of zeal is alive, and aflame. They do, and must infect others. The Catholic school will never build character that will survive the strain, the challenge, and the temptation of modern life, unless it has enthusiasts within its class-rooms. To meet the struggle which the powers of evil entrenched behind Communism are planning we must intensify in every possible way our spiritual life, and the best of these ways is a fuller offering of our Masses, and of ourselves within them. If we wish to become better teachers, more enthusiastic, then let us join more intimately in co-offering the Holy Mass.

*Nemo dat quod non habet*—is a scholastic principle that we cannot neglect. If one does not feel anything special about a thing, never will one be able to make anyone else interested in it. An enthusiast, one possessed of an idea, a person captured by the truth, the beauty, and the importance of anything whatsoever, wants to, and is able to communicate that to others. It is our duty as teachers of religion to take a lot of trouble, by study, meditation, and personal living, to become enthusiasts for the Missal.

#### 4th SUGGESTION—A LIST OF COLLATERAL READING.

There is a Mass literature with romantic stories illustrating what men have suffered for the Mass. These should be introduced as collateral reading to our pupils. In historical fiction we have splendid tales of heroism, stories of priests' hiding places, of the merciless "priest hunters," of the Mass-rocks in caves and hillsides—thrilling tales that deserve a place in the school library, for example: *Tudor Sunset*, by Masie Ward; *Come Rack come Rope*, by Robert Hugh Benson; *Edmund Campion*, by Evelyn Waugh; *Ireland's Loyalty to the Mass*, by Fr. Augustine, O.M. Cap., etc. The C.T. Societies have many stories of the Mass.

Local history of the Mass, for example, the little oratory in the home of Mr. Davis in Sydney, the Albany Mass-rock, are always of interest.

Current history has its appeal. What a picture for the imagination of children is the American priest, Father Siedenburgh, the Dean of Detroit University, who said Mass in the bedroom of his hotel during his visit to Soviet Russia in 1937. By special permission he used his bedroom table as an altar and a small glass as a chalice. He was allowed to dispense with the liturgical vestments. And he never missed a morning during his tour, in spite of the fact that every hotel was honeycombed with spies.

The cable news on September 20, 1939, told of the destruction of the famous Cathedral of St. John at Krzemieniec, in Poland. Bombs shattered the roof during Mass, but the priest continued while blazing beams were falling. What a picture to paint for your class!

And what a wealth of material is ours to draw from! Mass in the Catacombs, Mass during the Penal days, Mass during the French Revolution, Mass during the World War of 1914-1918, and again today—all can fire the imagination of youth, and without this appeal to their imagination much of what we teach will not last.

The Mass said by Father O'Flynn in Sydney over 100 years ago was the Mass which St. Patrick said on the hill of Slane in 432. It was the Mass of St. Peter in the first century of the Church, and of every Pope who has succeeded him. Liturgies may differ, and do differ, but the essentials of the Mass have been the same throughout the Christian centuries.

J. T. McMAHON.

(To be continued)

# School Science

## Summary:

I. Science, "crowned beyond its due," has disappointed its worshippers. As part of the hierarchy of knowledge, science is at once dependent on and independent of philosophy and theology; but this independence, naturally enough, has been exaggerated even to dictatorial claims that that only exists which suffers scientific investigation and formulation, and that the method of the natural sciences is universally valid. The positive and good contribution of science to our culture is simply a practical knowledge of material things. The conflict of art and science, like those of philosophy and science and of theology and science, is a by-product of an exclusive exaggeration of science and of the value of material things.

II. It follows that only a liberal education can allow the sciences the important place they deserve. This place they claim on three grounds—practical, disciplinary, and civic or cultural—of which the first is practically irrelevant, and the second, though valid, less cogent than the third.

a. Curriculum: Observation and description, first of phenomena, then of the common properties of things (mass, velocity, extension, etc.): the mathematical treatment of these properties. "General Science."

b. Method: Demonstration, not discovery; illustration, not research.—Side-lines.—*Eruditio*.—The philosophy of science; a liberal education.

## SCHOOL SCIENCE.

Nearly half this article I devote to a discussion of the scope of the natural sciences and to the relations of science with the rest of knowledge. My reason is that there is no other way of answering the captious objection often brought against the schools of the Middle Ages and of the Renaissance that they neglected science, and of showing that the principles on which they founded their system are equally valid to-day. We cannot determine the place science should have in education until we have determined the place science should have in life; but once this is determined, we have only to apply our pedagogical principles to determine the place of the sciences in education, and the conditions under which they may best fulfil the ends for which they have been allowed into the curriculum. To determine that place and those conditions—and so, implicitly, to justify the Renaissance educators and their models—is the purpose of this article.

The word "science" I use in its modern sense of study of secondary causes. Physical science is the *type pur*, whose methods the other sciences adopt and adapt as they may. I further limit the word to the natural sciences, as distinct from the "cultural" or "spiritual" sciences—history, psychology, etc.

## I.—SCIENCE AND LIFE.

### DEPENDENCE AND INDEPENDENCE OF SCIENCE.

The material side of our culture owes much to science: the spiritual side owes little—at least, directly. Because of this division men speak



of the conflict of science and religion. There can be no conflict between science and religion unless religion is degraded into a science, or science is elevated to become a religion. And science and the scientific manner of thought have so dominated the West these last hundred years that for many science is a religion, even a creed. The language of our culture, however, is still largely the language of the Faith, and all our best institutions and highest ideals are Catholic—not generally recognized as Catholic, attributed indeed to “Science” and “Progress,” but really part of the legacy of the Middle Ages. The fruits of science have been applied to Catholic ends; but because the means are so scientific, men have come to think of the ends as no less narrowly scientific.

This misunderstanding is fatal. In the nature of things almost inevitable, it has led to this, that our language is being stripped of its richness, that types of thought other than the scientific and mathematical are regarded as invalid: religion becomes a legend; philosophy, logic; and aesthetics, a whim. Matthew Arnold saw what was ahead, when the world should follow *The New Sirens*:

“. . . opinion trembles,  
Judgment shifts, convictions go.”

And Francis Thompson, a generation later, in *The Nineteenth Century*:

“Bloodless, pertinacious, cold,  
‘Science,’ erstwhile with ampler meanings known,  
. . . crowned beyond its due,  
Working dull way by obdurate, slow degrees,  
. . . is a thing of sightless prophecies.”

Because science alone cannot satisfy our natural thirst for knowledge; because one cannot reject philosophy and theology without committing intellectual suicide; because science itself demands explanation and justification, the scientific attitude has led to despair. As Mr. Bertrand Russell says in what is now a commonplace, we cannot build except on the “firm foundation of unyielding despair.” Science has not been able to live up to its deification.

Science properly is not in conflict with religion. Science properly is not in conflict with philosophy. Science properly is not in conflict with art. It is not in conflict with these things because it forms with them a complete and coherent system of knowledge. Science is autonomous, but not absolute. Science is independent of the other branches of knowledge in this sense only, that it regards the world from a different point of view and has its own proper method, legitimate and fruitful only within limits.

Science cannot take the place of philosophy. Indeed, it is doubly dependent on philosophy. In the first place, science and scientific method must be justified by a critical investigation of their assumptions—that is, by a philosophy of knowledge. And in the second place, the truths established by science must be explained and interpreted to accord with a philosophy of material things—that is, with cosmology.

Science, seeking properly only facts and their ordering, is independent of cosmology because to generalize, to arrange according to genus and species, to reduce to “aesthetically satisfying formulas,” is not to explain. For example, I explain nothing more of the nature of an apple when I say that it falls with an acceleration of  $f$  feet per-second—per-second, than when I say simply, it falls. My use of the symbol brings the particular apple under a number of general formulae which enable me to describe accurately its motion at any point of its fall, but which do not tell me what an apple is, or why it falls; they apply just as well to aeroplanes and elephants. The formula says in effect, “If  $A$ , then  $B$ .” “If an apple falls under such and such conditions, it falls with such and such a velocity.” Science describes rather than explains. Advance in science means nothing else than the more accurate description, by means of more efficient instruments, of more significant phenomena. The ideal scientist is, in a sense, Professor Huxley’s “cold logic machine”: a selective and highly accurate recording instrument, like a sensitized film or any other piece of scientific apparatus.

Both scientist and philosopher stand note-book in hand before Nature; but the questions they ask are different. The scientist asks “What happens?” The philosopher asks “Why does it happen?”—or, perhaps more accurately, “How can it happen?”; for the scientist seeks the sequence of things and, in that measure, the causes of things. It is not for the scientist to explain the nature of the physical world, but only to describe and relate what facts he has been able to garner. Science has to do with the observable, philosophy with the intelligible.

The real scientist is, in a sense, a “cold logic machine”—“in a sense,” because the scientist is more than that, even as a scientist: he selects, and to select is the act of a man. One might even say that it is precisely this power of selecting relevant facts that distinguishes the great scientist from the accomplished laboratory assistant—as it distinguishes the artist from the mere technician and the poet from the versifier. But this is a power ordinarily denied those who lack liberal education; requiring knowledge and dexterity, it is as yet a fruit of

wisdom. Because they have not realized this and have forgotten that Professor Huxley's phrase is only a phrase from a fine passage on liberal education, some have seen the true scientist as exclusively a "cold logic machine"; "bloodless, pertinacious, cold" as science itself; Empedocles-like, "Thought's slave, and dead to every natural joy." Philosophically unsound and practically unsound, this narrow view is also historically unsound. The great scientists have not been "stunted ascetics."

### THE VISION OF THE WORLD.

Science is at most part of a man's life, even of the life of the ideal scientist. Neither is it the most important part; but subject to the dominion of philosophy and morals. Science is part of the hierarchy of knowledge. Science, like all knowledge, is power, the power to obey. Remember Bacon's *Natura non nisi parendo vincitur*; we rule by obeying; which is another illustration of the Christian paradox, *servire est regnare*. Science discovers more efficient ways of doing things; it sometimes discovers new things to do; but it cannot tell us which are the right things to do. As Mr. Chesterton never tired of saying, the important thing is a philosophy of life, a "vision of the world," as he calls it; the scientist, like the rest of us, must "see life steadily, and see it whole."

Now, this vision of the world must take in the natural sciences. Indeed, the greater the progress of science, and the more pervading its influence on our daily lives, the more urgent the need for this integrating philosophy, whose absence Mr. Dawson says to be "the cause of the chief weakness of modern civilization"; for

"it deprived our spiritual world of reality and our material world of spiritual value. We were left with ideals that did not work and facts that had no moral significance."

Professor Whitehead is no less emphatic:

"When we consider what religion is for mankind, and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them."

Professor Max Planck, too, addressing the Kaiser Wilhelm Institute for the Advancement of the Sciences on "*Physical Science and Weltanschauung*," says:

"the natural sciences and the humanist sciences (*Geisteswissenschaften*) are at no one point sharply differentiated from one another. They represent rather a single fabric which is closely interwoven. . . .



" . . . the latest progress in physics . . . has taught us that the nature of a physical system cannot be discovered by continuing the attempt to divide it up into constantly decreasing smaller factors, for the purpose of studying each factor by itself; because we find that in this way the essential nature of the system itself is lost. One must always treat the system as a whole, while observing the relations of the various parts."

Only such a broad view can give meaning to any part of knowledge. But this "integral" view of life and knowledge is not a new discovery; it is the traditional Christian view, with roots reaching back to Athens and Plato, who saw man's end to be participation, as far as possible, in "the Good." The human mind seeks unity; not the unity that excludes other things, but the unity that includes all things.

### THE INFLUENCE OF SCIENCE.

If this is the contribution of philosophy to science, what exchange of gifts does science make? What does science contribute to philosophy?—first, to the system; and second, to the general, vague, semi-articulate view of life (a view which may or may not represent the conclusions of a logical system) called *Weltanschauung*.

The direct contribution of science to systematic philosophy is nil. But as a stimulus to investigation and to the application of philosophical principles to scientific theories and to new facts revealed by science, the contribution is great: witness the amount of work being done by both scientists and philosophers on the philosophy of science, especially since the War.<sup>1</sup>

Greater still is the contribution of science to the *Weltanschauung*. This has on the whole been bad in its effect—the exaggeration of the place of the material world in the realm of being, and the exaggeration of the validity and the applicability of mathematical and scientific method. The exaggeration is natural. Science and mathematics, studied exclusively, tend to breed a despotic way of thinking, and it was the manner of the nineteenth century so to study them. The scientist

<sup>1</sup>For example; Keane, *Pragmatism and the Scholastic Synthesis* (1910); Donat, *Die Freiheit der Wissenschaft* (1912); Maréchal, *Etudes sur la Psychologie des Mystiques* (1914); Myerson, *De l'Explication dans les Sciences* (1921); The Innsbruck Cosmological Congress (1924); La Société de la Philosophie de la Nature (founded, 1927); Whitehead, *Science in the Modern World* (1926); Eddington, *The Nature of the Physical World* (1928); Jeans, *Our Mysterious Universe* (1930); Hoenan, *Cosmologia* (1931); Maritain, *Les Degrés du Savoir* (1932), a book that suffered much in the translating; Joad, *Philosophical Aspects of Modern Science* (1932); Stebbing *Philosophy and the Physicists* (1939); O'Rahilly, *Electromagnetics* (1938); for work in Germany, see Meyer, *Das Wesen der Philosophie und die Philosophischen Probleme* (Bonn, 1936), pp. 84 ff.

dictated; and because he could point to instance after instance in the material world where his dictation had resulted in increase of knowledge and increase of control over material things—"Man is the Master of Things," as Swinburne sang—his dogmas were accepted without further examination, even when he made matter and force "the alpha and omega of existence," which was the first article of faith in the materialist creed. For the materialist, this world, from being the most tangible, the most measurable, became the only world, and from this—by an all too easy descent of Avernus?—we come to the "Panmathe-maticism" of Sir James Jeans.

The other exaggeration, that the scientific method is universally valid, arose equally naturally. The mathematical method worked very well when applied to physics; why should it not work just as well when applied to metaphysics? The pragmatists did not see the difference between physics and metaphysics, which is largely the difference between hypothesis and certainty. They seem to have thought that the difference was merely one of subject-matter, whereas truly physics and metaphysics treat the same things under different aspects. Science regards the observable; metaphysics the innermost being of things. In the words of Père Maréchal,

"Le savant, lui, substitue à l'unité indivise de l'objet le réseau frêle et purement extérieur des phénomènes et de leurs liaisons perçues. Il remplace une unité intime mais polymorphe par une multiplicité extérieure mais coordonnée. Tous les 'objets' de la science empirique sont les produits d'une synthèse par coordination."

Hence the characteristic difference of value between the conclusions of physics and metaphysics.

As a matter of fact, the exact method of physics, which is the most exact of the sciences, cannot be applied without modification to the other sciences—even to the other natural sciences. In physics the mathematical method reigns supreme. It is valuable in the other sciences—in psychology, for example—but there it is not sufficient. There are in psychology things that can be measured with some show of accuracy; but the significance even of these things is often doubtful. What, for example, do intelligence tests really test? And what is the value of experiments on transfer of training? In a very true sense, the study of mankind is man; and man is more than matter and force. Each of the sciences has its own method and limitations; the methods are fundamentally the same—observation, synthesis, verification—but

their success is limited as well by the significance of the facts they reveal as by the extent to which these facts suffer quantitative formulation.

What positive and good contribution, then, has science made, I will not say to systematic philosophy or to a *Weltanschauung*, but to our culture? The good contribution is twofold, knowledge and power. The increased knowledge of the world around us, which we now enjoy, is the fruit of scientific method properly used. The increased power is in the fruit of the application of this knowledge; speculative and applied science work together. As the Hon. Robert Boyle wrote well in his essay "On the Usefulness of Philosophy" (i.e., 'Nat. Phil.'):

" . . . (experimental) philosophy is not only delightful, as it brings us acquainted with nature, but also as often instructs us to command her; for the naturalist knows many things of which others are ignorant, and performs what they cannot; because he not only understands, but in some measure, imitates, multiplies and improves several of her extraordinary works. . . . And so extensive is the naturalist's power, though he cannot produce one atom of matter, that he can introduce numberless forms and work surprising changes among bodies: so that were *Adam* to revive and survey the vast variety of men's productions to be found in our shops and magazines he would admire to see what a new world had, by the industry of his posterity, been added to the old one."

This good is fundamental. The exaggerations to which it has led are accidental, and, though natural, may be avoided.

In the world of art, science has given us new materials and new ways of working them. The opposition of art and science, of the beautiful and the useful, does not spring from any essential contradiction between art and science, but from a deplorable (though natural) neglect of art by manufacturers and builders and mechanics, a neglect now happily out of countenance. Like those other supposed conflicts between science and philosophy and between science and religion, this conflict is a by-product of exaggeration, of that very unreasonable "Scientific Negation," which Mr. Belloc calls "a grotesque aberration of the mind," Mr. Lunn, "the flight from reason," and Mr. Chesterton, "a suicidal mania." There is properly no conflict between art and science: a printed book, for example, can be very beautiful—like the earlier *Bridgewater Treatises* published a century back by Thos. Pickering, "*Aldi discipulo anglo*"—and so can motor cars and furniture and electric lights.

## II.—SCIENCE IN SCHOOL.

The purpose of education is to develop all our powers for good.



Amongst these powers must surely be reckoned that of using well the things of this world. This power demands a system of values to control its use; only philosophy and theology can provide that system of values. But knowledge also is required; this science provides. It follows, then, that the sciences deserve a place in education, and that the education in which they find a place must be liberal; for only a liberal education, by preventing exaggeration, can safely allow the sciences the important place they deserve.<sup>2</sup>

To determine this place, however, is difficult, because the sciences make many claims for admission into the curriculum, and because the strength of these claims varies as they are urged in respect of one part or another of education. Moreover, the claims are not mutually exclusive: all are just; but in judging them we have to decide with what subordination of ends the sciences are to take their place with languages, history, mathematics and the rest, as part of a liberal curriculum. We have three problems to solve: first, why sciences should have a place on the curriculum; second, what sciences are to be taught; and third, how these sciences are to be taught. The solution of these problems is the purpose of this paper.

### THE CLAIMS OF THE SCIENCES.

The various claims made on behalf of the sciences may be reduced to three—that they provide knowledge and skill necessary for those who are to make science or industry their career; that they are a valuable mental discipline; that they give a practical understanding of the world in which we live. These claims (may I repeat?) are not exclusive, but complementary. I stress this because the idea of proportion is fundamental to our conception of education.

Of the three general claims, the third by itself is sufficient justification of the introduction of the sciences into the ordinary curriculum. For if science is so taught that the pupils appreciate its place in our lives, whether they are Primary School children or University graduates, they are in the measure of their appreciation better citizens, better able “to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war”: and that, after all, is a great part of education. The practical advantage to the community is obvious: such bodies as the Council for Scientific and Industrial Research will receive every encouragement from people who appreciate the part they play in increasing that knowledge and power which we

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<sup>2</sup>Cf. Cardinal Newman's undelivered lecture, “Christianity and Scientific Investigation” (*Everyman's Library*, 723, pp. 235-259).

have singled out as the positive and good contribution of the sciences to our culture. Local instances of such contribution are the breeding of new wheats and the eradication of prickly pear. And as instances of things to be done, we may mention the urgent problems of soil erosion and rabbit extermination. Without generous public support research cannot continue, and without research science and industry cannot advance.

The second claim may be variously interpreted, namely, the claim that the sciences are a valuable mental discipline. Referring this claim to the whole of school life, we interpret it to mean that scientific study, however elementary, involves the use of certain general powers of the mind whose cultivation is part of education; and conclude that teachers should always so teach that the subject always has its maximum effect in developing these powers. But if the claim is interpreted to mean that the strictly scientific method—most rigidly applied in physics and adopted in measure by the other sciences—is valuable mental training, we say that so interpreted the claim is valid only for those who are well developed by letters; for only a formed mind is capable of practising this exacting method. Some appreciation of the outlines can be given, perhaps as early as Intermediate; but only in Leaving (if then) can science be treated primarily as a method. In either interpretation, then, this claim supports the first, to which it is secondary until specialisation begins in the University or Technical School.

The vocational claim, that the sciences provide knowledge and skill necessary for those who are to make science or industry their career, envisages a course directly preparing for work, and therefore refers particularly to “leaving” classes—to the Technical School and the University. In either case, it presupposes a good general education: “What do those of physics know who only physics know?” This general education all need: the practical course is for the few, and should supplement, not replace, the general course. This third claim, therefore, is practically irrelevant when we are considering the place of the sciences in general education.

### THE CURRICULUM.

Little need be said of the curriculum.

For the Primary School the observational sciences are the most useful (Nature Study and Geography), and to these in the last two years should be added lessons on the common applications of science: the local water supply, for example; lighting; simple machines, and

how they work; medicine; how research helps the farmer, the manufacturer, the man in the street. These things cannot be treated in detail, but they give the children some idea of the importance of science, and that is our principal aim. As discipline, this training is valuable as an exercise in careful observation and description, in the art of writing. Science should never be an excuse for bad English or for bald English: remember Maurice Baring's C.—

“His science abstracts were admirable, and yet he took not the slightest interest in science, and did badly in the subject in trials. The truth was that science abstracts gave C. a rare opportunity of writing English, of composing . . .”

Essays should always be on subjects which the children can understand and appreciate: what better subjects than their own observations?

It is pertinent to ask why C. “took not the slightest interest in science.” I think that the main reason was that science was too abstract and mathematical for him; and he was not good at arithmetic. Indeed, Professor Whitehead makes this criticism of modern education (he calls it traditional education; but the tradition is not old, though it has wrought great evil in education):

“My own criticism of our traditional educational methods is that they are far too much occupied with intellectual analysis, and with the acquirement of formularised information. What I mean is, that we neglect to strengthen habits of concrete appreciation of the individual facts . . . and that we merely emphasise abstract formulations which ignore this aspect of [things].”

With this criticism I heartily agree. Those of you who have read earlier papers on languages and mathematics will recall that it is precisely the criticism I there made.

Primary School science, then, should be frankly unscientific—in the sense that no attempt should be made to exercise young minds in an exacting discipline which they cannot possibly understand or appreciate. The principal aim of this elementary science is appreciation of the part science plays in our lives, not the training of exact scientists. The results of scientific research and their application to everyday affairs, not the methods used to achieve these results, are our concern here.

So too in the first years of the Secondary School. Observation and appreciation are still the chief aim; though as the idea of standards of reference is developed the observation becomes more minute and the work more experimental. This is the place for the explanation and



illustration of such fundamental notions as those of mass, volume, density, temperature, force.

In Leaving, more attention is paid to method. The pupils learn to select significant facts and to estimate their significance. This is excellent training in balanced thinking. Experiment has now an important role; but with that I shall deal later. There is still no specialisation, only selection; and it is the teacher who does the selecting, as is proper. The purpose of his teaching is to give a general education. This he can do only if he is allowed to choose his own curriculum. There is no place in school for the President Eliot type of electivism. We do not let the schoolboy choose just what he likes, but choose for him what subjects we know to be best, and then so teach that he may understand and appreciate—may like—what we have chosen. From Intermediate on the student should be free to choose within a group of subjects such as his tastes and talents suggest—say, between physics and chemistry for Intermediate or Leaving—but not until he has had a sound liberal education should he be allowed to choose the type of study.

Mention of physics and chemistry raises the question of a “general science” course, so much discussed in England nowadays. I cannot see that a general course, combining chemistry, physics and biology has any advantage over a course where chemistry and physics are taught separately from Intermediate on, even for the boy who will not touch science after leaving school. These two are the most convenient for school work and the most characteristic of the sciences. The principles of the scientific method can be better learnt from a good course in either of these branches than from samples from many branches. In school we can and should make use of the results achieved by other sciences, and point out their importance in daily life; but physics and chemistry—especially physics—would seem to be the best introduction to the scientific method, and the best discipline. It is better to understand one branch more deeply than to know many superficially. This is true from whichever point of view we regard school science, whether as part of a general education or as a preparation for work in a laboratory. The claims of the general science course are amply satisfied by the earlier years of the course I have outlined. The claims of discipline demand more intensive study at the Leaving standard.

#### METHOD.

Now comes the problem of class method: Is the class a demonstra-

tion by the teacher or a discovery by the students? Is experiment research or illustration?

These questions are urgent. The principle by which they may be answered is clear: that the teacher is a teacher; that education without dogma is nonsense. The students come to class to be taught, not to find out things by themselves. The discovery conception of education clings still to life, but is dying. It is on a par with electivism, and based on the silly assumption that we should not interfere with another's development. What is education, if not an interference, a training? And the "free" school does not even succeed: as bluff Roger Ascham—tutor and secretary of Queen Mary—wrote, "twenty for one doe perish in the adventure." It is for the formed mind to find out for itself: that preliminary formation is the purpose of education—"Quid aliud agimus docendo," as Quintilian asks, "quam ne semper docendi sint (discipuli)?" If formally taught physics come only at the end, that is as in the days of the Trivium and Quadrivium, which Professor Huxley said to be the ideal curriculum.

On this view, experiment is primarily to illustrate. The great part of the experiments will be done by the teacher. For the ordinary student, whether or no he is going to follow up his science studies, pottering around with beakers and balances in school serves no useful purpose that cannot be better served by other means. Normally, science cannot claim more than four periods a week; to spend two of those periods on pupils' experiments is extravagant. The Technical School and the University are the place for extensive practical work; and a week of intensive laboratory work will give greater skill in the handling of apparatus than a year's fiddling in class.

In Leaving experiments are of greater importance, because in Leaving much of our effort is to give an appreciation of experimental method. Even here the type of experiment is more important than the matter of the experiment, so that the apparatus need not be very elaborate or expensive. It seems better to give each pupil a problem to work on during a whole term (or even the whole year), repeating his experiments and varying his method, than to set twenty experiments with little in common. This will give a true idea of scientific investigation, with its choice of approach, its check and counter-check, whereas the present practice frequently takes up too much time to little effect; for it gives neither knowledge nor training. The principle is precisely that which determines the treatment of authors in languages; one work

deeply studied is better training than twenty read cursorily. Interestingly enough, it was a scientist who formulated this principle, accepted as fundamental by the pre-Reformation educators—Herakleitos, *hō ainiktēs*, the weaver of riddles.

Much of what I wrote of Mathematics' method<sup>3</sup> applies *mutato verbo* to science, so I will not repeat it here, except to urge a greater use of scientific sidelines—the history of science and the lives of the great scientists; films, both of industrial applications of science and of important, difficult, or expensive experiments which cannot conveniently be reproduced in the class-room; talks by working scientists on their own sphere of activity—by members of the Council for Scientific and Industrial Research, for example; advertising literature distributed by manufacturers, architects, printers, travel agencies and the like; *Meccano*, invaluable for demonstration and a most interesting hobby for those of a mechanical turn of mind; science clubs; and, above all, the school library. The appeal of the strictly scientific method is practically limited to pupils of Leaving standard. Besides, as I have said already, our first aim is not the training of finished scientists, but familiarity with the fruits and (as far as possible) the methods of science. School science is primarily informative—*eruditio*, as the Jesuit "Code of Liberal Education" has it. That a lesson is bright and interesting is no argument that it is a bad lesson: just as to put a profound truth in simple language is not to mock the truth, as G.K.C. and G.B.S. bear witness, men who neither of them could see how you make a solid argument less solid by making your illustration as entertaining as you can.

In this matter Dr. Holmes gives us good example. Oliver Wendell Holmes was for 35 years Parkman Professor of Anatomy at Harvard University, and this is what one of his students said of him:

"We always welcomed Professor Holmes. His lectures were so brimful of anecdote that we sometimes forgot it was a lesson in anatomy we had come to learn. But the instruction—deep, sound, and thorough—was there all the same, and we never left the room without feeling what a fund of knowledge and what a clear insight upon difficult points in medical science had been imparted to us through the sparkling medium."

There scarcely seems any place for formal teaching of the philosophy of science. This is best treated indirectly by insisting on the limitations of scientific method and by reference to subjects

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<sup>3</sup>A.C.R., XVI, 235 (July, 1939).



like history, economics, literature. The beauties of art and nature cannot be measured and resolved into mass and momentum. All the philology in the world, and all the syntax and all the prosody leave unexplained the excellence of Homer and Euripides, Shakespeare and Milton, Belloc and Wodehouse. To Homer, the bolt of mighty Jove is a fearful thing—*Chalēpos dē Dios mēgaloio kēraunos*. To Belloc, "Lightning that falls from heaven is a vivid thing, and its blinding flash is memorable for ever." But, as Katisha sings,

" . . . to him who's scientific

There's nothing that's terrific

In the falling of a flight of thunderbolts!"

It was this that Darwin so lamented in his *Autobiography*:

"My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. A man with a mind more highly organised or better constituted than mine, would not, I suppose, have thus suffered; and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use."

### CONCLUSION.

This brings us back to the point that our education is a liberal education, planned to develop as much as possible all one's powers for good; to produce, not specialists (that is for the University and afterwards), but men of wide and deep culture, able because of that culture to enrich whatever occupation they may turn to, and so enrich the very culture to which we of the West belong and for the defence of which we are now at war. This is the ideal education, and the most practical education: *ardua res, non nego; provincia dura, fateor*—a work worthy of the best that we can give.

JOHN W. DOYLE, S.J.

# Moral Theology and Canon Law

## QUERIES.

NEXT OF KIN OF DECEASED NOT BOUND TO GIVE  
EFFECT TO TESTAMENTARY DIRECTIONS CON-  
CERNING CREMATION.

Dear Rev. Sir,

I would be pleased to see the following matter discussed in an early issue of your periodical:—

A parishioner of mine, once an ordinary practical Catholic, for one reason or another drifted gradually from the Church, and eventually abandoned all practice of religion. During this period he made his Will, and directed therein that, after death, his body was to be cremated. In his last illness, I succeeded in approaching him, to the great consolation of his family. At first he was irresponsive, but eventually he became very penitent for his past neglect, and he regretted, too, the direction in his Will concerning the cremation. I gave him the Last Sacraments, which he received with marked piety. But there was no time or possibility to have the Will altered, and when the family learned, after the death, that the Will required cremation, they were very distressed. I said that nothing could be done, as the civil law required that effect be given to the Will, adding, for their consolation, that after all it did not matter much about the body, since the principal part, the soul, had been well provided for. Since then I have been wondering if what I said about the civil law was correct. The man himself regretted the directions he had given. His family was totally opposed to the cremation. Perhaps we should have taken no notice of the direction in the Will on the point, and given him Christian burial. What do you think? And, as you are on this subject, you might say a word on this other aspect of the question (which I'm sure has arisen more than once)—had the man died without repenting and, consequently, without receiving the Last Sacraments, would the family have been obliged to give effect to testamentary direction concerning cremation?

WORRIED.

## REPLY.

It is our opinion that, in the circumstances, no notice should have been taken of the testamentary direction regarding the disposal of the body. In fact, this is the procedure required by Canon Law on the

point. Canon 1203 § 2 rules that "it is unlawful to carry out a direction for cremation in whatever form made, and if such a direction be attached to a contract, last Will, or other act, no notice should be taken of it (*tamquam non adjecta habeatur*)."<sup>1</sup> This applies to all cases that may arise, and with much greater reason can it be said to apply in the case of a man who sincerely regretted the direction he had given. Consequently, in the present case, the man should have been given Christian burial, care being taken that no scandal resulted.

The latest pronouncement of the Holy See on this subject of cremation was issued on June 19, 1926.<sup>1</sup> It contains some statements which may seem to conflict with what we have said. But the disagreement is only apparent, as will be evident from the quotation given below. Having drawn attention to the fact that cremation was on the increase, and that it is directed by the enemies of the Church towards weakening faith in a future resurrection, the Holy Office added: "By a decree of December 15, 1886, the rites and suffrages of the Church are not to be refused 'whenever there is question of those whose bodies are cremated by order of someone else and not by their own desire.' Yet, as is noted in the decree itself, this concession remains valid only in so far as scandal can be avoided by a due declaration that cremation was sought, not by the deceased himself, but by some other person. Whenever the special circumstances do not give hope of this, undoubtedly the prohibition of ecclesiastical funeral rites remains firm.

"They are entirely in the wrong who fallaciously argue from some act of religion which the deceased was accustomed to perform during life, or from the possibility that in his last moments he may have retracted the evil desire for cremation, that it is lawful to hold the usual funeral rites in the presence of the corpse, even though it is afterwards to be cremated by the express wish of the deceased. Since there is no certainty in such conjectural retractation, it is clear that no account can be taken of it in the external forum."

It will be evident to anyone that the case contemplated in the foregoing is entirely different from the one we are dealing with. In the case before us there is question of a man who undoubtedly repented of what he had done, and who, were it possible, would have deleted from his Will the direction it contained concerning cremation. In his case, then, rather the law enunciated in Can. 1240 § I, n. 5, should be applied—"those who ordered their bodies to be cremated are to be deprived of

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<sup>1</sup>*Vide Aust. C. Record*, 1926, p. 289.



Christian burial, unless before death they showed some signs of repentance." Of course, if the provision in the Will had become public, the repentance, too, manifested outside confession, would have to be made public in order to avoid scandal.

But we presume our correspondent's main difficulty arose from a dread of liability before the civil law, were he to be a party to conduct contrary to the terms of the Will, namely, burial. Perhaps most priests, placed in similar circumstances, would share this fear with him. But the difficulty is not as great as might appear at first sight. In this sphere naturally we speak under correction, but, as far as we can ascertain, the civil law, in so much as it concerns the duty of disposing of a dead body, is, in the words of Halsbury, "imperfectly developed." It seems to be the least legislated section of the law, and also the least litigated, due doubtless to the fact that the privilege of disposing of a body is one that few would be disposed to fight for while the *res* would have to remain undisposed of pending a legal decision. This being so, it would seem that, as the law stands, those undertaking the disposal of a dead body could safely ignore even a positive direction for cremation expressed in the Will of a deceased person. The next of kin or others concerned are not directly bound by the direction of the deceased, and the executors are not in a position to take any action, because probate has not yet been granted to them. Pending the grant of probate, the ownership of the deceased's estate is, in N.S.W., invested technically in the Public Trustee, and in an extreme case the executors named in the Will might possibly get the Public Trustee to apply for an injunction against a disposal of the body otherwise than in accordance with the terms of the Will, but it is scarcely a practical contingency. And, even if they did attempt such action, it is by no means certain that the Public Trustee would succeed in his application for an injunction, for, according to Halsbury (Vol. 3, n. 857), subject to certain qualifications, "a person cannot by Will or otherwise legally dispose of his body after death, and any directions on the matter that he may have given are consequently not binding on his representatives." In practice, then, it appears that, provided the next of kin are prepared to do so at their own expense, they could safely bury the deceased even in the face of an express testamentary direction for cremation. The proviso, concerning the burden of expense, seems necessary because, although funeral expenses are amongst the first charges on a deceased's estate, it is somewhat doubtful whether the executors could reimburse

those who buried a person whose Will directed cremation, unless by leave of the Court or by the consent of all the residuary legatees. From all this, therefore, it appears that, as far as the civil law is concerned, the family in our present case need not have taken any notice of the direction in the Will concerning cremation. This would be true even if the man had died without showing any signs of repentance, in which case, of course, there could be no question of Christian burial. And if, as is likely, the family were the only ones interested in the disposal of the residuary estate, their action could not involve any monetary loss for them.

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### DANGERS CONNECTED WITH FREQUENT COMMUNION IN COLLEGES OF BOYS AND GIRLS, ORPHANAGES, ETC.

Dear Rev. Sir,

As a result of the movement sponsored by Pope Pius X of happy memory, the practice of frequent and even daily Communion has been fostered in most colleges of boys and girls, orphanages, etc. In this, of course, there is much for which to rejoice. At the same time, one cannot but fear lest, with the increase of frequent and even daily communion in houses of this kind, there has also increased proportionately the danger of bad communions, because of the extreme difficulty in providing facility of confession. In most orphanages, and in some colleges, there is no resident confessor, and the colleges where the priest-teachers hear the confessions of the boys have their own difficulty. Many boys dread being seen by their companions if they go to confession outside the usual day for all. Then the discipline will not allow them to approach the confessor at any time, and the priests themselves are usually so occupied with their preparation for classes, correcting exercises, etc., that they can ill afford the time for confessions. On the other hand, some of these young people feel some external moral pressure on them to communicate with the others. They fear that notice will be taken of them if they do not. To me all this creates a state of things that is disturbing in the extreme. Could the *Record* give any practical advice as to how the difficulty is to be met?

SUPERIOR.

### REPLY.

Everyone will admit that our correspondent has raised a question

of the greatest moment. The danger he visualises can be very real, if timely precautions are not taken.

We would begin our reply with this fundamental statement—It is absolutely necessary that the young people, who are the subject of the present consultation, either be provided with facility and complete freedom of confession before communion, or have the intimate persuasion that they are entirely free to abstain from communion. Communion that is in any way forced is something that is contrary to theology, to common sense, to the spirit of the Church, and to the spiritual interest of souls. When things have come to such a pass that the reception of communion is “regimented,” in other words, when persons living in community feel they cannot abstain without compromising themselves in the eyes of superiors or companions, a vicious state has been reached which must be got rid of at all costs. Children, as well as adults, must be made to know and feel that they enjoy absolute freedom in this affair so that they can both freely communicate when it seems good to them, and not communicate too when this seems the better course. Otherwise, the public practice of frequent communion, far from being the excellent thing it can and ought to be, could easily degenerate into the occasion of many sacrileges. Therefore, those, whose concern it is, are under a very serious obligation to take the means that such a state of things does not arise, and, if it has arisen, to see that it be eliminated *quam primum*. These necessary means, we have said, are facility and complete freedom of confession before communion, and the creating of a general conscience of freedom in the matter of communion, and particularly in the matter of frequent communion. In orphanages and colleges where there is not a resident confessor, the requisite facility and freedom of confession is naturally out of the question, and it remains only to inculcate the existence of the other and more essential freedom, the freedom of communion. We shall return to this point later on.

As to colleges conducted by priests, if one of the Fathers, not connected with the disciplinary or teaching staff, were appointed as confessor to the boys, this would be the perfect arrangement, provided of course that access to him is available, whenever the boys need him, and provided, too, they can approach someone else, if occasionally they so desire. But if the priest-teachers also fill the rôle of confessors more or less indiscriminately, the system is by no means ideal, and can have



many drawbacks, both from the point of view of the boys and of the priests themselves. From the point of view of the latter, there is the danger that they may be influenced by the knowledge acquired in order to promote the interest of the college. The Code legislator foresaw this danger, and, to obviate it, ruled in Can. 890 that "the confessor is absolutely forbidden to make use of the knowledge acquired from confession in any way disagreeable to the penitent, even when all danger of revelation is absent. The actual Superior, as well as a confessor who later becomes Superior, cannot use in any way for the external government knowledge of sins acquired from confession." From the point of view of the boys, we must first remark that, in order that their right be completely respected, they must not only have free access to their confessors, but also they must be guaranteed the complete conviction that nothing, absolutely nothing, that passes through the confessor's ears will prejudice them in any way. Now the practice of appointing as confessors priests connected with the external regime of the house is not in the best interest of this sacramental confidence. It may very easily happen that a boy, even mistakenly, will take notice of some fact, will suspect or misinterpret some conduct of the teacher-confessor, and therefrom conclude to some loss of esteem, feel some unpleasantness connected in some way with his confession, in one word, he may feel the *gravamen* of which theologians speak. It is doubtless in view of this danger that the law (Can. 891) rules that "Superiors ought to refrain from hearing the confessions of those subject to them unless, in a particular case, the latter for a serious and urgent reason ask them to hear their confession." The letter of the law makes mention of Superiors only, but the spirit of the law applies to all in whom the formal reason for the ruling is verified, to all, namely, who participate in the external management of the community. This same spirit can also be observed in other parts of the Code. Seminarians, for instance, are to be provided with confessors who are not members of the teaching or disciplinary staff (Can. 1358). Here again, the letter of the law concerns only the confessors of seminarians, but surely the spirit of the law extends to all colleges in which the formal motive of the provision is verified, and this formal motive is precisely to remove from the sacramental direction of consciences all those more or less closely connected with the external management of the house. Finally, in addition to the ordinary confessor, an extraordinary ought to be made available several times a year to religious,

novices, and seminarists, nay even, when occasionally these people feel the need of it, they are to be allowed access to any confessor of their choice. Now the consciences of young people in colleges are not less important than those of religious and seminarists, and it would be doing an injustice to the Church to suppose that she wishes to provide full liberty of conscience only for a privileged section of her flock. With all due respect, then, we would say that Superiors of lay colleges are bound, no more or less than the Superiors of seminaries and religious houses, to provide freedom of confession in the colleges under their care, and they ought to be guided in this by the very clear directions formulated by the Church on this subject—for other conditions, if we will, but still applying virtually to themselves. All this in theory.

In actual life, a Superior of a lay college, be he animated with the best will in the world, may find it practically impossible to provide his pupils with confessors other than the priest-teachers. All colleges are not located in centres where several confessors, not connected with the management, are available, and, even if they be available, a Superior might feel not very happy about their admission to his college. For one thing, they may not be favourably disposed towards the college, and an incautious word or gesture outside may prejudice the college, and this without in the least compromising the sacramental secret. Then there is the tradition of the house, which counts for something. It might be even that the parents would object to their children being placed under the direction of priests other than those of the religious community to which they confided them. For these various reasons, Superiors may well be excused if they find it impracticable to provide extern confessors, and confine their efforts to obviating as far as possible the inconveniences to be feared from the system of internal confessors. If they succeed in doing this then there is nothing substantially wrong with the system. We will be permitted, however, to draw attention to one or two points which we think call for particular care.

The Church desires that, in houses where frequent communion is more or less the general practice, facility of confession be available, not only on fixed days, but also at other times. Moreover, she desires that there should be facility for confession shortly before communion. In connection with this more than one difficulty can arise. First of all, as our correspondent points out, boys, being boys, often dread to be seen by their companions approaching the confessor outside the usual confession day. They must be relieved of this uneasy feeling, and the

only effective means of doing this is repeated, and public instruction which will create a sound general conscience on the freedom one ought to enjoy to consult his confessor whenever he wishes. The confessor's rôle is not confined to absolving from sin, but extends to direction and advice in the many perplexities and doubts that beset the spiritual life of each one of us.

In the next place, the discipline of the house cannot tolerate a constant coming and going to the confessor without control. But this ought to be one of the least of the difficulties in the way of freedom of confession. Surely a prudent middle course can be found between the two extremes—that of the one and only weekly confession prescribed by rule for all, and the above mentioned uncontrolled coming and going.

There is a third difficulty which might arise from the part of the teacher-confessor. Freedom of confession for the boys not only means that they can approach their confessor. It means too a persuasion that they will be sympathetically received by him. Now, we can easily imagine that priest-teachers will frequently be so occupied with their professional duties that the further rôle of confessor at frequent intervals might become a very irksome burden. But there is nothing else for it if the boys are to have the necessary freedom of confession which is postulated by the practice of frequent communion. Confession for boys is naturally difficult enough. Shame at their age is more tyrannical than with adults. They must be treated sympathetically, and the only medicine for the busy teacher is a good dose of patience and charity.

There remains to say a word concerning the desideratum that there should be facility for confession shortly before communion. To secure this, the ideal practice would be if, during the morning prayers of the boys and the Mass at which they communicate, a confessor were to wait habitually in some convenient place where the boys know he is to be found. It may seem that this is asking too much, but when the importance of the suggested move is sufficiently appreciated, good will can usually make the provision. It has done so in many places.

But when we should have said all that could be said on the subject of freedom of confession, we should have to confess that we had not yet given the full solution of the problem proposed by our correspondent. And this because the full solution does not lie here. For us the radical solution of the problem lies in the other and more essential free-



dom mentioned above—the absolute conviction with which the children know and feel that they are quite free to communicate or abstain just as they think well. The great enemy of this freedom is human respect and the dread in the child's mind of "what will they think of me?"—an impression which must be eliminated at all costs. We heard of a college in which the confessors had recourse to the following expedient to achieve this. Frightened at the perspective of bad communions resulting from the practice of daily communion which had become, they feared, a matter of routine, they all agreed, explaining well their motive, to induce those of their penitents who were publicly known to all as the most pious and exemplary, to abstain occasionally from communion in order to give a salutary example of independence and freedom. The result was that very soon many followed the example, and a general sense of freedom was obtained, and no one felt uneasiness any longer for abstaining. It is not necessary, however, to have recourse to this unusual procedure, which might not always meet with the same success. We believe that the best antidote will be found in emphatic and oft-repeated instruction directed towards the creating of a general mentality of freedom in the house on the subject of frequent communion. It is not for us to say who ought to give this instruction, but priests who say the community Mass in colleges and orphanages under the control of Brothers and Sisters should satisfy themselves that somebody gives it, and this not once only but repeatedly and emphatically. And should these ideas of ours reach any Brother or Sister whose life of charity is cast amongst the young people who are here under discussion, we would ask them to give themselves no peace till they are satisfied that their charges have proper ideas on this subject. They should impress on them that frequent communion is not a matter of obligation for anybody, and that, though it is good to go to communion of a morning, it is never bad to omit it. They should explain even to the very young how the exercise of proper freedom in this affair is demanded by our loyalty to God. They should hold up to ridicule human respect, the great enemy of freedom. They should tell the children not to take notice of others, whether they go to communion or not, as this is a personal affair between each one and God. They should make them understand that one can abstain for many reasons other than sin, and if, perchance, they do notice anyone abstaining, they should put it down to great delicacy of conscience. And, over and above all this, special care must be taken that the theoretical lesson is not rendered nugatory

by such a presence or supervision that the child will naturally and instinctively keep wondering—"What will they think?" The day that all this enters deeply in the minds and habits of educational and charitable institutions, the superficial edifying spectacle of general daily communions may possibly, even probably, lose a little, but it will be abundantly compensated by a more genuine piety and general peace of conscience.

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## APPLICATION OF PROBABLE OPINION IN CASES OF DOUBT.

Dear Rev. Sir,

In your last issue, the Moral Theology Correspondent addressed himself to the task of proving that it is "absurd" to place any obligation on a doubting debtor. But, unwittingly, he proved that he is bound to pay his debts again (sic). Permit me to put his proof in the form of a syllogism. "Undoubtedly, a debt that was certainly contracted must certainly be paid." *Atqui* Y's debt, certainly contracted, was not certainly paid. Therefore he must make certain. That syllogism is impregnable, provided that in the *Minor* premise the word *not* is left in its proper place—before the word *certainly*, and not after it, because "not certainly paid" is obviously not the same as "certainly not paid." Your Correspondent, in refuting the *Minor*, changes the position of the *not*—he places it *after* the word *certainly*. In other words, he disfigures the sentence, and then laments its absurdity. He writes: "Undoubtedly a debt certainly contracted must certainly be paid, but it is illogical on the face of it to conclude that, therefore, a debt I have probably paid is *certainly not* paid and must be paid (again)." Note the position the word *not* now obtains—after the word *certainly*. Had he left the *not* in its proper place, the logic would flow, and bind Y to payment.

(2) Before your Correspondent brings conviction to his readers, he must defend his thesis from the Probabilists, who, following the same principles, are at variance with his conclusion—Lehmkuhl, Ballerini-Palmieri, Lugo, and many others. Lehmkuhl censures it as resting on "no solid foundation." Father Davis, S.J.,<sup>1</sup> writes: "Many probabilists shrink from such a solution."

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<sup>1</sup>Vide *Moral and Pastoral Theology*, Vol. II, p. 294.

(3) Your Correspondent writes: "The natural sphere in which the *Principle of Possession* finds its application is the courts of civil law." This is surprising, seeing that every theologian applies this principle in treating the question of *Possessor dubiae fidei*. Your Correspondent states the reason which gives birth to the *a priori* presumption in favour of the possessor—"he (the judge) naturally favours the possessor, because people who possess things usually own them." This is not correct. The possession of the article in dispute marks the *order of things* previous to the dispute. The order of things, prior to the dispute, would never have come into existence without reason. Consequently, a presumption is established in favour of the possessor, *a priori*, according to the dictum of Suarez—*Propter merum dubium res non sunt mutandae ab antiquo statu*. This principle is universal, and is no more restricted to civil courts than mathematics is restricted to the counting house. When an existing law is called in doubt, this principle is apposite and applicable, establishing a presumption in favour of the existence of the law, and its existence may be assumed, and the *onus probandi* lies on him who seeks to deny its existence. It is clear then that a Moral System built upon such a presumption has the support of the practice of civil and canonical courts of justice, and does not derive its origin from a "verbal mirage."

(4) Your Correspondent's syllogism does not establish the proof, as, in stating his *Major* premise, he is involved in a *petitio principii*. He uses the principle—*lex dubia non obligat*—in an unrestricted sense. His opponents reject it in that sense: it is the point at issue.

It is a desideratum then that he expunge from the minds of his readers that the basis of imposing any obligation on a doubtful debtor rests on the "verbal mirage." "What does possession mean? In possession of what? Of itself?"

STUDENT.

#### REPLY.

The question of the obligations of a doubting debtor was under discussion in our last issue, and, in giving our opinion, we foresaw that everyone would not agree with the stand we took. In fact, we stated as much when we said that the answers to the questions proposed would vary "according as the theologian consulted is a Probabilist or an Equiprobabilist." The present contribution from STUDENT is proof positive of the truth of our assertion. We leave it to our readers to decide if he has established a good case. For our own part,



we cannot see that the position we defended has been weakened in the least by the criticism he here levels against it.

(1) He begins his criticism with the rather startling statement that, though we set out to prove that a doubting debtor is not bound to pay his debt (again), we unwittingly proved the contrary. And, in confirmation of this statement, he puts forward an argument which is not remarkable either for its clarity or its logic. This argument purports to be our reasoning in the form of the following syllogism: "Undoubtedly a debt that was certainly contracted must certainly be paid. *Atqui* Y's debt, certainly contracted, was not certainly paid. Therefore he must make certain. That syllogism is impregnable, provided in the *Minor* premise the word *not* is left in its proper place." etc. On this we would remark, first of all, that the above conclusion is not the one that follows logically from the premises. But we can let this pass. As for the conclusion itself—Y must make certain—we would ask our correspondent: How is he to make certain? Does not the whole discussion concern a case where certainty cannot be obtained? And if our correspondent replies that the conclusion means that Y must make certain by paying (again), then we say that his syllogism is most pregnable. An old scholastic would dispose of it in the twinkling of an eye after this fashion: *Ad Majorem*—Undoubtedly a debt that was certainly contracted must certainly be paid: *Distinguo*: Undoubtedly a debt which was certainly contracted, and certainly has not yet been discharged, must certainly be paid—*Concedo Majorem*; Undoubtedly a debt which was certainly contracted, but which has already probably been discharged, must certainly be paid (again)—*Nego Majorem*. *Atqui* Y's debt, certainly contracted, was not certainly paid. *Concedo Minorem et sub datis distinctionibus nego consequens et consequentiam et explico*. We fear we may become tedious to our readers, but our correspondent forces us to repeat again what we emphasized almost to excess in our previous issue. Of course, so long as a debt remains a certainty, nothing but an equal certainty that it has been discharged will relieve from it. But as soon as good reasons militate in favour of the probability that what was a certain debt had already been discharged, the previous certainty is disturbed, destroyed as a certainty. To keep on repeating, then, that a debt which was once certain, but which probably has been satisfied, must certainly be paid, is merely to confuse the whole issue, and to beg the whole question.

The subsequent rather confusing statements by which our corres-

pendent confirms, as it were, his main argument, simply misrepresents us. He tries to make out that, by misplacing the *not* in the *Minor* of the syllogism, we "disfigured the sentence, and, then, lamented its absurdity." If he will go to the trouble of re-reading what we wrote, he will see that the displacement of the *not* occurred not in the *Minor*, but in the conclusion, and exactly as his own contention would displace it—an absurdity to be lamented.

(2) This argument carries no more weight than the preceding. If our correspondent has found some Probabilists who would not agree with us, he could, if he wanted, find very many more who would. Our arguments stand on their own merit. Then he quotes Father Davis, S.J., as saying that "many Probabilists shrink from such a solution" (i.e., ours). It is strange that our correspondent thought this statement worth quoting, while he omits to quote something that would be of more importance. Had he read a little further, he would have found on the very next page (p. 295) Father Davis' own opinion which, it seems to us, is much more relevant to the present discussion. He writes: "Each of these three opinions"—and one of them is ours—"has sufficient patronage to render it probable. A prudent confessor would, we believe, advise full payment, if possible, of small debts, not as a matter of obligation but for future peace of mind. In cases of large debts, a less strict counsel should prevail, for serious obligations should not be imposed unless they are certain."

(3) We find nothing here to cause us to alter one word of what we wrote. The *Principle of Possession* has its natural application in the external forum and nowhere else. By analogy only is it applied elsewhere. Then, the quotation from Suarez is not to the point at all here where, as we pointed out before, there is question not of the *antiquus status* but of the *status praesens*, the present doubtful existence of the law. Our correspondent's whole difficulty, it seems to us, arises precisely from the fact that he will not get away from the *antiquus status* and face the actual question—Does the law here and now bind? Does it exist at all? In the state of doubt, no one can say that it does. Therefore, as we said, we are not playing off a probability against a certainty, but balancing one probability against another. Finally, when our correspondent says: "It is clear then that a Moral System, built upon such a presumption, has the support of the practice of civil and canonical courts of justice, and does not derive its origin from a verbal mirage," he gives away his whole position. A presumption is

only a presumption, and since he admits that his whole Moral System is based on a presumption, he must admit too that it stands on a very precarious foundation.

(4) Our correspondent's statement in this section is founded, we presume, on the contention of the Equiprobabilists that when a doubt arises concerning the cessation of a law which was once in possession, the law must be observed precisely for the reason that the law was in possession. We disposed, sufficiently we believe, of this assumption in our last issue, and there is no need further to labour the question. In other words, we gave solid arguments to show that the principle—*Lex dubia non obligat*—applies not only when there is question of the doubtful initial obligation of the law, but also when there are good reasons to think that a law, which once certainly existed, no longer exists. So we are involved in no *petitio principii*. When our correspondent advances equally convincing arguments for his limitation of the principle, then, and only then, will there be any need for us further to defend our position.

In conclusion, then, it only remains for us to say that we cannot find any argument in our correspondent's letter that would cause us to expunge from the minds of our readers any conclusion they may lawfully have drawn from our previous statements on this question.

JOHN J. NEVIN.



# Liturgy

## I.—CUSTODY OF TABERNACLE KEY—BURGLAR ALARM IN THE CHURCH—MATERIAL OF TABERNACLE.

Dear Rev. Sir,

Would you kindly discuss in a future issue of the *A.C.R.* some matters concerning the custody of the Blessed Sacrament.

(1) I have been informed by my curate that I am personally responsible for the safe custody of the Key of the tabernacle; furthermore, that, in the event of the Blessed Sacrament being desecrated, I, as Parish Priest, should be “put on trial” even though I had not been guilty of negligence in the matter. Would you elucidate the regulation concerning a Parish Priest’s personal responsibility in regard to the tabernacle Key. Does it mean that he must retain the Key in his possession at all times, except, of course, while the sacred offices are being celebrated? Also, what is the import of the trial referred to? What charge would be made against the Parish Priest, or in regard to what would he be interrogated?

(2) In view of the gravity of this responsibility, I have been considering the advisability of installing a burglar alarm in the church, especially such as would reveal the presence of an intruder in the sanctuary at night time. Would this violate any liturgical laws?

(3) The subject of suitable tabernacles has also been under discussion. Is it necessary that a steel tabernacle be installed?

Would you kindly refer to any other appropriate considerations concerning the custody of the Blessed Sacrament.

PAROCHUS ANXIOSUS.

### REPLY.

(1) It may be stated definitely that the Parish Priest is not required to retain the tabernacle Key in his possession. True enough, the law makes him personally responsible for the Safe Keeping of the Key, so that he must assume responsibility for whatever means may be adopted to safeguard it. He may indeed discharge this responsibility by keeping possession of the Key. But other reasonable safeguards proportionate with the gravity of the obligation in question are ordinarily sufficient. Such for instance is the well-established practice of keeping the Key in a safe in the sacristy, the Key of the safe being, in turn, carefully preserved. The practical import of the Parish Priest’s

personal responsibility is that he may not be exonerated even when defective custody is due to the carelessness of others, unless he has made reasonable provision for adequate safeguarding of the Blessed Eucharist, which includes the custody of the tabernacle Key.

The law of the Code concerning the reservation and custody of the Blessed Sacrament is supplemented by a lengthy Instruction issued by the S. Congregation of the Sacraments on Ascension Thursday, 1938 (A.C.R. October, 1938). In regard to the tabernacle Key the Code orders that it be "guarded with the utmost diligence, its custody resting as a grave burden of conscience on the priest who has charge of the church or oratory." (Cn. 1269, 4). The Instruction implements this law by stressing the grave, personal responsibility (to care for the Key) resting upon the priest who is charged with the safe custody of the Blessed Sacrament, and by making reference to certain specific arrangements for the safeguarding of the Key.

"Let priests who are guardians of the Blessed Sacrament seriously consider that the obligation of keeping most diligently the Key of the tabernacle is a grave obligation, as its scope and the very words of the law clearly show. The priest on whom the right and duty of keeping the Key ordinarily and naturally rests is the Rector of the church or oratory. . . . If there is question of a parochial church, the Key must be kept by the Parish Priest."

"In order to satisfy this obligation of most diligent custody in regard to the Key, the Rector is solemnly warned that the Key of the tabernacle must never be left on the table of the altar, nor in the door of the tabernacle. . . . After use the Key must be kept by the Rector at home; or always carried about by him, care being taken against losing it; or let it be kept in the sacristy in a safe and secret place under lock and Key, the second Key being then guarded by the Rector."

#### 1 SUMMARY PROCESS IN CASE OF VIOLATION OF THE BLESSED SACRAMENT.

The Instruction provides for the trial to which our correspondent refers. "As often as sacrilegious robberies involving the violation of the Blessed Eucharist occur in his diocese (which God forbid), the local Bishop personally, as is best, or by an official of his curia specially delegated for the purpose, should file a summary process against the Parish Priest or other priest, secular or regular, even exempt, who was entrusted with the charge of the Blessed Sacrament."

The acts of the process are to be forwarded to the Congregation of the Sacraments. The Bishop is also to forward his "votum," in which he must set out, firstly, "an accurate description of the theft, according to its circumstances of time and place," and, secondly, "a statement based on the acts of the process, assigning the burden of guilt, through positive fault or negligence, to the responsible person. The Bishop is also directed to propose the canonical penalties which may be inflicted on the guilty ones.

No charge, in the ordinary sense of the term, is preferred against the priest to whom the custody of the Blessed Sacrament is entrusted, i.e., in the case of a parochial church, the Parish Priest. The import of the regulation is to emphasise again the personal responsibility which rests upon him. Should a sacrilegious robbery involving violation of the Blessed Sacrament be perpetrated, the onus is placed upon the Parish Priest of showing that all reasonable precautions were taken to prevent such a catastrophe. He would be questioned in regard to the various precautions prescribed by law, especially in the Instruction. These safeguards are concerned with (1) the custody of the tabernacle Key, (2) the suitable guarding of the tabernacle, (3) the providing of a strong and suitable tabernacle. These three subjects are, in fact, dealt with in order in the three parts of the present query.

The term "summary process" implies that the trial or inquiry is to be conducted, generally speaking, in accordance with the rules of procedural law, but that certain legal formalities may be dispensed with by the Bishop, or the priest who is delegated by him to act as judge. In the older law of the Church a distinction was commonly made between strictly judicial procedure and summary procedure. In the law of the Code this distinction is not formally recognised—perhaps because the strictly judicial process has been considerably simplified. However, the summary process is virtually retained in certain instances of simplified and abbreviated procedure described in the Code. Such, for instance, is the familiar procedure for resolving marriage cases without full legal formalities, described in Cn. 1990-1992. Similarly, the disciplinary action prescribed in cases of administrative removal of Parish Priests and other cases contained in Cn. 2142-2194 may well be reckoned as types of summary procedure.

## 2. GUARDING THE TABERNACLE—BURGLAR ALARM IN THE CHURCH.

The projected installation of a burglar alarm does not violate any



liturgical laws. On the contrary it is particularly commended in the Instruction as an efficacious means of discharging the responsibility of guarding the tabernacle.

The Code requires two conditions to be fulfilled in order that the Blessed Sacrament be reserved in a church. Firstly, there must be someone at hand to take care of it; secondly, a priest must celebrate Mass in the holy place regularly once a week. The first of these conditions—the attendance of someone to guard the Blessed Sacrament—is elaborated considerably in the Instruction, and it is in this context that the burglar alarm is a relevant consideration.

“The tabernacle is to be so carefully guarded that the danger of any sort of sacrilegious profanation be excluded. It is not sufficient that a custodian reside in the place; nor is it enough that the tabernacle be so strong that it can neither be pierced by a boring instrument nor broken open by a chisel, and is so well provided with locks that it may not be opened even with skeleton keys; a third safeguard is required, namely, careful custody. Now this watchfulness, which is to be continually maintained, embraces many cautions, both ordinary and extraordinary, according to the circumstances of place and time. As regards the custodian, although it is desirable that he be a cleric and moreover a priest, it is not prohibited that he be a layman, as long as a cleric is responsible for the Key by which the place of reservation is closed. He must remain near this place day and night, so that he may quickly make his appearance as often as need arises; in other words, he must be constantly on the watch.”

Regarding special precautions to be taken at night time, reference is made to the subject of burglar alarms. “To these precautions we may add another very commendable one, which is daily coming into wider use, and which is often very useful in baffling the attempts of thieves. This is the placing of electric bells in suitable places—bells which will ring if the doors are opened, or when these or the tabernacle or altar or table are touched, thus suddenly arousing the attention of the priest or custodian. There are also special electrical devices which suddenly light up the church, and immediately warn the custodian of the presence of thieves. Such devices, in order to be efficacious, must be cleverly and ingeniously hidden, so as to escape all suspicion on the part of thieves. They should also be inspected each day, so as to be kept in proper order.”

Under this general heading of guarding the tabernacle some fur-

ther particularly practical directions are given in the Instruction.

(i) Particular vigilance is urged for city churches, especially in regard to thieves who, disguised as strangers or beggars, loiter about the church waiting for an opportunity to perpetrate a robbery of the tabernacle. Similarly, it is pointed out, thieves visit the church by day to obtain accurate knowledge of the position of doors and windows, etc., with a view to carrying out the robbery by night.

(ii) It is insisted, too, that a close watch be kept on workmen and others who, on account of service or for such causes, frequent the church or sacristy or the priest's or custodian's house adjacent to the church or sacristy.

(iii) A very practical direction is that sacred vessels of great value should not be left in the tabernacle. Their presence might serve to arouse the avarice of thieves. When these vessels are used on the occasion of certain solemnities, it is desirable that they be purified at the last Mass, and then transferred to some safe place, preferably not the sacristy. The consecrated particles which remain over should be preserved in a less costly pyx. In similar strain the Instruction goes on to warn Rectors of churches against the practice of decorating altars and sacred images with costly votive offerings.

(iv) The ordinary precautions which should be taken in order to ensure the safeguarding of the tabernacle by night are as follows:—  
(a) The church should have strong doors and windows suitably locked and bolted. (b) When the church is being closed in the evening there should be a careful look around lest any evil-intentioned person remain within. (c) The duty of shutting the church should be entrusted only to those who are above all suspicion and, especially, not addicted to strong drink.

Should a summary process be necessiated by a sacrilegious robbery, the priest responsible for the safe custody of the Blessed Sacrament would be interrogated in regard to these precautions.

### 3. MATERIAL OF THE TABERNACLE.

Neither the Code nor the Instruction make it of obligation to have a steel tabernacle. Strong and solid material is stipulated, which may be of wood, marble or metal. However, a steel tabernacle is preferred and is strongly recommended. Moreover the Ordinary may order the use of steel tabernacles for his diocese, or for particular churches of his diocese. In fact, Ordinaries are exhorted to make any further

regulations for the custody of the Blessed Sacrament which may be better suited to particular circumstances of time and place. Plainly, the matter under discussion is one in which an Ordinary may well wish to supplement the minimum requirements of common law.

"An excellent form of tabernacle is that which is a real strong iron safe, commonly known as cassaforte or coffre-fort, so that it cannot be pierced or broken by those instruments which are commonly used by thieves. It should be fixed by strong iron fastenings to the altar, adhering either to its lowest gradine or to the wall behind. These iron cases should be constructed either in the form of a ciborium, to be afterwards covered with marble, and decorated with other ornaments, so that they may exhibit the appearance of a work artistically finished . . . or they should be so constructed that they can be placed inside tabernacles already erected." (Inst.).

#### 4. OTHER REGULATIONS CONTAINED IN THE INSTRUCTION.

From what has been written it is plain that the obligations concerning the custody of the Blessed Sacrament are of a very grave character. This fact is emphasised by some further regulations of the Instruction, which are the more immediate concern of Ordinaries.

(1) Ordinaries are directed to pay particular attention to this subject in the course of visitations or at other suitable times. If any necessary safeguard is found to be lacking, the Ordinary must require that the deficiency be made good at once, a short time limit being fixed. Moreover, the fact that no profanation or unbecoming incident has occurred is not to be taken as cause for relieving the responsible person of the onus of providing all necessary safeguards.

(2) The summary process, of which mention has been made, is to be filed only in the case of violation of the Blessed Sacrament. However, even though no such profanation has actually taken place, grave neglect in regard to the safe-keeping of the Blessed Sacrament is an offence punishable in accordance with Canon Law. (Cn. 2382). The Instruction draws attention to these canonical provisions insisting again on the personal responsibility of the priest entrusted with the care of the Blessed Sacrament.

"To escape such penalties, the cause likely to be alleged by the Parish Priest or others entrusted with the care of the Blessed Sacrament, namely, that such accidents as open tabernacles and the keeping of Keys in unsafe places were due to the carelessness of some other



person, do not suffice. The Pastors and Rectors themselves bear the onus of diligently caring for the sacred vessels and the Blessed Eucharist. It is their personal office to faithfully and diligently watch and see that, when the sacred offices are over the tabernacle is not exposed to sacrilegious robbery. Against the aforesaid priest and any other one guilty of similar negligence the same penalties are to be used, because by his negligence he was the occasion of this grievous crime."

(3) In regard to places which do not enjoy the faculty of reserving the Blessed Sacrament from common law, Ordinaries are admonished not to be too easy in receiving and commending requests for an Apostolic Indult granting the right. "It is more tolerable that sometimes even a notable part of the faithful be deprived of the means of adoring the Blessed Eucharist than that the same should be exposed to the probable danger of profanation."

(4) Finally, as has been noted, Ordinaries are authorised to impose any further regulations which may be considered opportune with a view to safeguarding the Blessed Eucharist. "Other regulations which may be suitable to particular circumstances of time and place for the better attainment of the same purpose are left to the zeal and industry of the Bishops themselves. To all such local Ordinaries we offer these helps, earnestly begging them in the Lord to leave nothing undone in order to safeguard the Most Holy Eucharist from the impious attempts of wicked men."

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## II.—PRAYERS IN THE VERNACULAR AT BENEDICTION.

Dear Rev. Sir,

In the last issue of the *A.C.R.* (Oct., 1940) it was asked whether the priest giving Benediction of the Blessed Sacrament may recite in the vernacular during Benediction the litanies of the Blessed Virgin or of the Sacred Heart; whether, too, some particular prayers may be added to the litany, for instance, the three Hail Marys for peace. The reply given was in the affirmative, provided that the litany and prayers be recited before the hymn *Tantum Ergo* is sung, and not immediately before the Benediction.

If the query is restricted to the prayers for peace, so that the case contemplated is that they are recited alone—not in association with a litany—is it permissible that they be recited either immediately before or immediately after the Divine Praises?

SACERDOS.

## REPLY.

This practice is permissible. The reply given in the last issue of the *A.C.R.* is applicable to the case proposed there, i.e., recital of litany followed by prayers for peace. For it may be taken for granted that, in accordance with the general custom, the litany is recited at some point in the ceremony prior to the Benediction. The replies of the S. Congregation of Rites make it plain that the appropriate place for reciting the prayers in these circumstances is before the *Tantum Ergo* is begun; further, it is positively forbidden that they be recited immediately before the Benediction.

In regard to the present query it is of interest to quote Fortesque. Describing the sequence of the ceremony of Benediction he writes: "When that hymn (i.e., the *O Salutaris*) is finished, and before the *Tantum Ergo Sacramentum* has begun, any approved hymn, litany or antiphon may be sung either in Latin or in the vernacular. . . . Prayers (provided that they have ecclesiastical approbation) may be recited aloud; these may be in the vulgar tongue. This is the moment at which special prayers ordered by the Bishop of the diocese to be said at Benediction occur." From this it would seem that the writer does not contemplate the practice proposed by our correspondent. However, it must be considered to be quite permissible in view of the terms of the Authentic Replies quoted in the last issue. (n. 3157, 8; 3530, 2).

JAMES CARROLL.

## Book Reviews

PERSONALIST MANIFESTO, by Emmanuel Mounier. Translated from the French by Monks of St. John's Abbey. Price 7/6 net, English. (Longmans, Green & Co.).

Materialism is the curse of our times. So it is a concern of no small moment to find a book that has for its thesis the re-establishment of the age old truth that man is composed of spirit and matter. The re-establishing of spiritual values—that is the truth that this book sets about hammering home, and with such a thesis no Catholic can quarrel.

That there is need of restatement and restatement of this apparently simple truth should be obvious to any who have even the most casual knowledge of Liberalism, Communism, Nazism and Fascism. In fact ever since Descartes let loose on the world his philosophy, man's fate at the hands of philosophers and pseudo-philosophers has had some queer twists. Descartes separated matter and spirit, body and soul in man, and destroyed his substantial unity, and soon the world was told that man was only spirit or that he was only matter. Liberalism, when it invaded the sphere of economics, constructed for its theories an economic man that is nothing but matter. Communism reacted fiercely to Liberalism, but not, be it noted, to its conception of man. The Marxist man is no one whit more spiritual than the economic man. Materialism is essential to the doctrine of Marx. Now against these two philosophies it is imperative to set up the true philosophy which states that man is composed of both body and soul, matter and spirit. Catholic thought has, of course, always held fast to this, but it needed the encyclicals of Leo XIII and Pius XI to bring it before the notice of the modern world.

The "Personalist Manifesto," we are told in the foreword, is the product of the discussions of what is called the personalist movement. The leader in France was (since the war and the victory of Germany over France, it comes natural to speak of this as past) Emmanuel Mounier, inspired by the ideas of Charles Péguy, and under this leadership groups were formed, called the "Amis d'Esprit." They had their paper, called *Esprit*, dating from Oct. 1932, while the "Amis d'Esprit" first began in 1933. As the Foreword puts it: "The members of these groups include Catholic, non-Catholic Christians, as well as non-Christians. The common basis of agreement among them is the prim-



acy of spiritual values in human life, however differently various members may define these spiritual values in detail. They are agreed upon the basic importance of the human person and of personal spiritual values, and in terms of this fundamental starting point they have discussed the current problems of life and civilization. . . . The Manifesto is meant as a sort of summary of four years of interesting and fertile discussion among the various members of the groups, and therefore as a summary of the common positions that have revealed themselves in the pages of *Esprit*. At the same time it is meant as a forward looking programme of common ideas and common action; not as a fixed formulary of personalism, as Mounier never tires of emphasizing, but as a more flexible platform of living ideas."

If any expect to find in this book a cut-and-dried formula and a well-planned system, ready made, to solve our social problems, they will be disappointed. Starting from the obvious truth that spiritual values have been smothered over by the material, it sets out to establish the primacy of the human person. So it is not so much concerned with an elaboration of a rigid structure of a social edifice, as with the clarification of certain common principles. It begins by attacking the heresies that have debased or are debasing man's true value. Liberalism is attacked because of its degradation of the individual, its enthronement of material comfort as the final end of life, and because it has destroyed the true idea of liberty. All of this is true, and interestingly enough it gives us a means of gauging the strength of Liberalism to-day. The criticisms of Marxism, Fascism and Nazism are well done, although one doubts that what was written in the days prior to the Hitler-Stalin pact of August, 1939, would be still held. One thing is most refreshing in these criticisms, and this is the fact that the author is not a blind, feverish opponent of these philosophies. We are so familiar with the type of mind that cannot believe that anything good can come out of Russia or Germany or Italy. Such an attitude is absurd, and it is only right that we should open our eyes to what is good in these theories and to the good that they have done. This is far from saying that we approve of these regimes, but only means that we are not victims of an intellectual myopia that is blinded by hate to the good. As the author points out, though perhaps with insufficient emphasis, the revolutions in these countries have taken the wrong turning, and the person at their hands is a sorry spectacle. It is of interest to note that the author's view is that the person is degraded more by

Fascism than Nazism, an opinion with which many will disagree.

Hard things are said about the moralizers who "are strangers to the living reality that is history, and they oppose it, not by a rational system, but by moral demands of the widest generality . . . they are content above all to spend their energies in a vigorous eloquence that is as full of good will as it is ineffective. Some of them try to go beyond moral preaching. They launch upon a sharp spiritual critique of the evil forces or tendencies. But when they enter upon a constructive technique, they seem to think of nothing but moral weapons, and above all only of individual moral efforts." Now both Leo XIII and Pius XI insisted upon the imperative necessity of a reform in morals, if we are to reform the social order. That was only to be expected. But from this a controversy has arisen. Should we reform morals, and then the social conditions, or should the social conditions hold first place? The true answer is neither. Both reforms should march hand in hand, one supporting the other. As Fr. Nell-Breuning, S.J., has so well written: "There is no successful reform of social conditions without taking care of, and working for, moral reform. And there is no effective moral reform, without at the same time creating conditions for it by a corresponding reform of social conditions. This stands to reason, and consequently every controversy regarding pre-eminence is fruitless, just as fruitless as the discussion of the question whether food or breath is of greater necessity for the preservation of human life. To ask which one is more necessary does not make sense, because both are absolutely necessary, and to be without either of them will positively result in death. The same is true of reform of conditions and morals. Both of them are absolutely necessary."

This truth, it seems to us, should not be lost sight of by the social reformer. Especially is this true, if so much emphasis must be laid, as it must, on the restoration of spiritual values in a world so much dead to everything but material considerations. So we agree with the author when he says: "We hold, therefore, that the industrial and scientific activity is useful even for the spiritual in man. It is not vitiated by any mysterious original stain. But we cannot admit that this activity should monopolize man's whole life and his metaphysics." "All of this means that we do not oppose the material revolution by a spiritual one. We are only emphasizing that there can be no fruitful material revolution that has not a spiritual basis and orientation." This is but

an echoing of the thought of *Rerum Novarum* and *Quadragesimo Anno*.

Without in any way wishing to depreciate the central thesis of this book, it must be said that there are many points raised with which we strongly disagree. For example, the assertion "No other person, and still more no collective whole, no organism can legitimately utilize the person as a means to its end," needs some qualification. Again, in the discussion about the position of women, there is much to arouse disagreement. One gets the impression that when the woman "becomes a person," her place will cease to be in the home. The contributions to the discussions on Capitalism and Usury are nothing new. In fact, the book falls into the error of forgetting to define the terms, a bad enough fault in any discussion, but doubly so in this matter, where words and names are thrown here and there, and assume such different meanings.

Coming to the more practical aspect of Personalism, its principles in act, we read among them, "Capital, even when it is irrevocably invested in the enterprise, must have no directive voice in the enterprise, except a negative power of control exercised through designated representatives. It will have no right to any portion whatsoever of authority or management, since these pertain exclusively to responsible and organized workers." And later on the same idea is repeated: "Only by insisting on labour's right to all positions of authority and initiative and on the obligation of everyone to work, can co-operation be effected. . . ."

This, in our view, is a swing carried too far in its opposition to the evils of Liberal Capitalism. In the Group idea, as outlined by Pius XI, we are not told that the workers are to have the exclusive right of authority and management. The whole idea is based on the co-operation of both employers and employees, of capital and labour, both striving for the common good. If all control is to be given to the workers, this idea of co-operation is doomed to break down. So we think that the workers must have a *share* in the management and authority, and for this reason disagree with this principle of Personalism.

In favour of the book is the realistic approach to the problems of our day. For example, there is none of that "up-in-the-air" idealism that wants to scrap the machines in toto, and get back to nature. The remarks on this question, even if not all that could be said on the matter, show a mind in touch with the reality of life. So also does the ability to see the good in the material progress, without being blinded



into thinking that material prosperity is the be all and end all of life. A solid attack on the cant that is talked about democracy merits attention, and so does the treatment of the problem of peace. Both subjects are of vital importance to-day. "Both peace and a true state of peace depend primarily on interior order within the person." "Peace is not a state of weakness, but a state which exacts of individuals, the maximum of self conquest, effort, engagement and adventure." The problem of peace is not primarily a diplomatic problem, but a moral problem, and at the same time a social and economic problem." With such remarks one cannot but agree. An interesting comparison could be made between the four points that are enumerated for peace and the five points that Pius XII has so recently given to the world.

As we have already said, and we think it bears repetition, the thesis of this book is an important one. Unfortunately though, its presentation is very often too confusing and nebulous. Thus we are told that "Civilisation is first of all a metaphysical response to a metaphysical call, an adventure in the eternal order of things, set before each man in the solitude of his own choice and his own responsibility." And instances could be multiplied where it takes re-reading and re-reading before the meaning is grasped. This becomes most obvious in Part II, where we are told what a person is, and what the principles of a personalist civilization are. It is a pity that this obscurity is so often present, for it detracts from the good in the book. Perhaps it is this lack of lucidity that is the reason why it leaves one often with the feeling that it is so intangible.

F.J.W.

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ST. JOHN CHRYSOSTOM, by Donald Attwater. The Bruce Publishing Company, Milwaukee, 1939.

The words which close Mr. Attwater's book are the words which closed St. John Chrysostom's life: "Glory to God for all things." John of the Golden-Mouth, dying in exile, wronged and thrust out brutally from the city he loved, gave praise to his Creator for all things as he died; and these words of his are the theme running all through this book. All his colourful and varied life can be reduced to that one desire; and Mr. Attwater, in his splendid story of this man of Antioch, who became first a monk, leading a solitary life in the desert, then a

priest, and finally Bishop of Constantinople, tells us of that life very simply and clearly. The author's name has long stood as an authority on the Christian East, and no one, perhaps, is better fitted than he to write this book. His scholarship and, above all, his efforts to find and present the truth about his subject straightforwardly, whether it is favourable or not, stamp this as an outstanding biography. According to the publishers' belief, it is the first life of John Chrysostom in English; and it was Mr. Attwater's task to go, wherever possible, to original documents and the sources of whatever was known about the saint. This he has done. The result is that truth stands pre-eminent among the qualities of his work, presented to us in a book that is very readable and clear.

St. John Chrysostom was probably the greatest preacher who ever spoke from a Christian pulpit. He was small of stature, and his voice was weak; but his heart was on fire. In that fire lay his success; in his sincerity and fluent simplicity. He spoke to the common people of Constantinople, ordinary people living the usual life of the day. His object was to teach them the word of God, and mere splendour of rhetoric could not do that. He spoke to them directly, immediately, and simply. The people would applaud his sermons in the church, a practice of which he highly disapproved. "‘You praise my words,’ declared Chrysostom over and over again, ‘and greet my exhortations with loud applause. But show your approval by obedience—that is the praise I want, the applause of your good deeds.’" Following the greatest preacher of all, Who illustrated His words with the common examples of the birds of the air and the flowers of the field, Chrysostom spoke of homely things, and used language that appeals directly to-day, as it did fifteen hundred years ago. "Never could it be said of Chrysostom that he abode in a realm of abstract truths, and did not get down to the brass tacks of specific problems in daily life." He was continually speaking against vanity and luxury of dress, continually trying to convince his flock of the uselessness of all these things which they sought so eagerly. Mr. Attwater quotes one passage, amusing in its directness:

"Ships are built, sailors and pilots engaged, sails spread, and the sea crossed, wife and children and home left behind, barbarian lands traversed and the trader's life exposed to a thousand dangers—what for? So that you may trick out the leather of your boots with silk laces. What could be more mad? . . . Your chief concern as you walk through the public places is that you should not

soil your boots with mud or dust. Will you let your soul thus grovel while you are taking care of your boots? Boots are made to be dirtied: if you can't bear it, take them off and wear them on your head. You laugh!—I am weeping at your folly."

He did not condemn riches as such, but was continually attacking the misuse of wealth; and "he was definitely out to make the rich poorer and the poor richer, and both of them holy."

We cannot speak at length of all that this book contains, with its story of a continual struggle against the forces of greed, envy, and pride, which finally overthrew the saint and drove him out to years of exile and to a lonely death. Mr. Attwater tells of all this, and of the steadfast loyalty of many friends, and the persistent love of the common people for him; and he tells of John Chrysostom's faults:—his quick temper, his occasional violence of language and exaggeration, and speech that was at times even abusive. The book is rich with quotations from his sermons and letters. The author has caught something of the fire of Chrysostom, and so has given us a book that is never dull, and yet has in it all the wealth of detail and intimate information which mark a first-class biography. It is difficult indeed to bring a man who lived so long ago down to present-day reality, and make him live anew. But the writer succeeds, and in his book St. John Chrysostom lives again, with all his joys and sorrows, his pressing trials and great courage, with his love and sympathy for all men, with his failures and faults—above all, with his golden tongue and heart full of zeal for the poor and scattered souls of the children of God.

F. P. KELLY, S.J.

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HIDDEN YEARS, Scenes from the Childhood of Jesus. By "Lamp-lighter." Dublin: Gill and Son, 1940. Price 9d.

"Lamp-lighter" is a nun of the Society of the Holy Child Jesus. She began this little play of the Hidden Years at Rome, and finished it at the Convent of the Holy Child at Stamullen, in Ireland. Her endeavour to put the sacred childhood of our Lord before school children and adults has been more than successful. The "Hidden Years" is a veritable gem, which one would wish to see not only read by many—old and young—but staged in hundreds of schools.

It begins with a Prologue of exquisite dignity, summing up the theme of the play, the hidden life of Jesus. A series of seven scenes



or tableaux follow, showing the Divine Child at school, at play with His companions, giving a helping hand in St. Joseph's workshop, at home with our Lady, on the road of pilgrimage to Jerusalem, sorrowfully sought by His Mother and foster-father, and found in the midst of a surprised circle of doctors. The *dramatis personae* are numerous—fourteen children of Nazareth and seven Doctors of Jerusalem, besides the Holy Family, the local schoolmaster and others—but the numbers may be increased or diminished according to circumstances. As the costumes and scenery could be provided anywhere—there is no school, however humble, that would not find it possible to produce several or all of the scenes of this beautiful play.

Particularly worthy of note is the Jewish atmosphere of the little drama, for the securing of which five pieces of Jewish music are given, which may be performed by singers to the accompaniment of pipe or flute. Our Lord's parable of the children playing wedding and funeral in succession is very skilfully introduced, with appropriate dialogue and tunes.

May the authoress and other Roswithas of the Convent give us many other plays like this! They will serve not only to light lamps in human hearts, but to make the Eternal Sun of justice Himself to come more brilliantly and sweetly into the lives of young and old.

W.L.

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INSTITUTIONES SYSTEMATICO-HISTORICAE in Sacram Liturgiam. Dr. Philip Oppenheim, O.S.B. Vol. II, *Tractatus de Jure Liturgico*, Pars. I, 1939, pp. XII-233. 12 lire. Vol. III, *Tractatus de Jure Liturgico*, Pars. II, 1939, pp. 170. 10 lire. Turin, Marietti.

These volumes are a further instalment of a work which is planned to extend to thirty volumes, and which promises to be of very great utility in these days of revived interest in the Liturgy. The first volume was an introduction to liturgical literature, ranging from the most ancient to the most recent times. The two volumes before us treat of liturgical law. Volume II, after a few general and historical remarks on the regulation of divine worship, treats of the legislators and their power—the Pope, the Sacred Congregations, the Bishops, Councils and Synods. In the third volume the sources of liturgical law are examined

—pontifical documents, the Code of Canon Law and its connection with liturgical legislation, the decrees of the Congregations, of Bishops and councils, the rubrics. The nature of the obligation arising from these various sources is discussed, and finally liturgical custom is treated of.

The work is planned on a large scale. It will be an outstanding achievement, and the first volumes are an augury of the success of the undertaking. The learned Benedictine will make us all his debtors by his scholarly industry.

W. O'F.

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MERRY IN GOD (Father William Doyle, S.J.). London: Longmans, Green and Co, 1939, pp. 326. 2/6.

When reading through this interesting book, I thought that it must have been produced by Father Doyle's brother and sister in collaboration, and that only they could write so intimately about him. Then I chanced to see the imprint of a Cork printer at the back of the book, and I began to think that Professor O'Rahilly had made up his mind that the abundant edifying material that was excluded perforce from his first "Life," should be given to the public in another "Life," written in a more popular style, and embodying much more intimate revelation of the winning character of Father Doyle. The problem of authorship remains for us still unsolved. The book should become even a greater favourite than the larger "Life." Its price is in its favour. It is priced at the low figure of 2/6, though it has 326 pages of pleasant print. The publishers, Messrs. Longmans, Green and Co., and the Cork printer are to be congratulated.

W. O'F.

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#### BOOKS RECEIVED.

The following books have been received, and may be reviewed in future issues:

P. J. Kenedy & Sons, New York:

*The Doctrine of the Trinity*, by Abbé Klein-Sullivan. Pp. 293. \$2.50.

*Characters of the Inquisition*, by W. T. Walsh. Pp. 320. \$3.00.

*The Sacred Bond*, by Rev. E. Schmiedeler, O.S.B. Pp. 128. \$1.35.

Sands & Co. Ltd., London:

*A Night of Adventure*, by Aloysius Roche. Pp. 128. 3/6.

*Jeanne Jugan* (Sister Mary of the Cross), by Chanoine A. Hellen. 1/6.

*The God Who Giveth Joy*, compiled by a Religious of the Holy Child Jesus. 1/6.

Australian C.T.S., Melbourne:

*A Short Life of Our Lord*, by Most Rev. A. Goodier, S.J. 2d.

*The Sacrament of Catholic Action*, by Daniel A. Lord, S.J. 2d.







